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THE BETTER WAY.

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THE ROSTRUM.

Spirit.

Lecture delivered by MRS. NELLIE J. T. BRIGHAM, at Grand Army Hall, Cincinnati, Sunday, April 28, 1888, for the Congregation of the Society of Union Spiritualists.

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Reported Expressly for THE BETTER WAY, by Mr. James N. Ramsey.

INVOCATION.

Oh, Thou One Spirit, always ready to communicate with us; always ready to give messages of love and wisdom to those who seek Thee, we would thank Thee this morning; we would feel Thy presence with us; we know that Thou art here, and yet while the waters are able to mirror back the clouds, the blue sky, the sun or the stars, if a breeze disturbs the waters, and little waves rise, the stars are lost and the golden sun, the floating clouds and the blue sky, nothing is mirrored in the water because of the ruffled, rippled surface. And so though Thou art with us, Thou who art better than stars, or sun, Thou whose love does not melt and flee from us like the floating clouds, Thou whose deep heaven of eternal constancy is like the everlasting sky that arches over us, Thou art with us always. If our natures are agitated or ruffled by the passing winds of our passion and prejudice and selfishness, we may look in vain in the depths of our hearts for a picture of Thee, for the mirrored expression of Thy love and kindness; not that Thou art not here, but that our natures troubled and disturbed cannot mirror Thee perfectly, cannot feel Thee truly. Therefore we pray this morning that the inspiration divine, the influence which comes from Thee, silently but patiently may enable us to go down into the quiet, down into the very depths of our beings and there to listen to the "still small voice" which is Thy voice speaking within us. Oh, Father, we thank Thee that we can personally hold this communion, that while seers and prophets and revelators, while the great and gifted of the earth, have helped to reveal Thee, we thank Thee that Thou canst be revealed to every one, that each man has his own interpreter in his own heart, that each one has his own audience chamber, that each one has his own temple, sacred and pure and holy. With some of us the doors are locked and the rooms are vacant. Help us by prayer to fit the key to the lock and open the door to go into this sacred temple, this sacred room of meditation and supplication, and there shall we gather strength and light and wisdom and inspiration, to enable us to do our work. Oh, our Father, let Thine angels, the ministering spirits, those who have sufficient wisdom and sufficient love, come to the sad, the doubting and the troubled, let them come to those whose natures are darkened by uncertainty, to those who are disquieted by many things. Help them to see their duty clearly. Give strength to walk in the "straight and narrow path" which their judgement, their intuition and their conscience points out to them. Oh, Infinite Good, we thank Thee for Thy love and for Thy care, for the eternal wisdom which knows no break nor no flaw. Help us to understand better; help us to receive more fully; help us to think rightly and do rightly, that our lives may be prayers that shall not end forever and forever. Amen.

SPIRIT.

Spirit, the one word which rises above all others, one which like the sky, reaching, over-arching and enfolding all the planet is a word that unfolds to the mind the greatest light, the greatest magnitude of all thought. "God is a spirit, and they who worship him should worship him in spirit and in truth." Men have believed that God was a narrow personality. They pictured him to themselves as a tyrant, a gigantic shadow of themselves, to fear, although inspiration tells us that "perfect love casteth out all fear." Fear is low, fear is ignoble. Fear brings cowardice and makes man a slave, but the spirit of rest and trust, the spirit of confidence with which we lean on the Infinite Good takes away from us these ignoble conditions and gives to nature its grandest glory. God is a spirit and everything in the universe tells the story of his being. The sands of the desert, if we take them in our hands, every little particle, yellow and shifting under wandering winds, is polished, and all the polish of the desert sands came from the action of the water. Wherever you find sand on the Western plains or on the mountain tops you may be sure that one of the agents in nature,—water—has been at work to give this polish to the grain of sand. The law that has shaped it all, the Infinite law that has guided the tides of the sea, that has given the islands birth, is in the one great spirit that we call God. Law is not created, law cannot be destroyed, it is only a method of expression of that eternal spirit, and as that spirit is orderly and harmonious, its expressions are unvaried, yesterday, to-day and forever the same.

We may stand where the rustling blades of the summer corn are whispering in music, shining, polished and green; we may watch the growth of the ear of corn; and did you ever notice that where these kernels are shaped there is an even number of rows always? Why should that be so? If there is order and system as much in the growth of an ear of corn as there is in the motion of a planet, what is it that does it all? The unseen, the spirit. Have you ever watched the process of crystalization when you see the little atoms arranging themselves by their wonderful polarity? When you know that there is a magic influence in the smallest atom that exists in nature, what is that magic influence you ask? We answer it is the expressitn of spirit. It is the expression of life, and all life that is material and visible starts from one of two sources. It is either a cell or it is a crystal, and the wonderful life of the unseen operates each to build the glory and brightness that you perceive from this infinite ocean of force. From the vast unbounded unlimited, which we call the life of God, the Spirit of God, came the spirits of mortals. Do you ask your beginnings you would go back further and further before you would find that humanity is but the manifestation of growth, of evolution. What can we then say of the individual if this is true of the masses combined? What is the beginning of human life? There are those who tell us that life moves us awhile, and revolves around and around through re-embodiments of re-incarnation. They tell us we are bourne from the lowest to the highest, from the grossness of material conditions, the lowest we can conceive of, until at last the earthly shall have been eliminated; nothing left of its crudeness, nothing left of its grossness, and the soul is so clean, so pure and white at last, that it enters into the over-soul. It is lost in the fullness of deity. It is the Buddhist Nirvana. This is where the theory of re-incarnation leaves you; at last dissolved like a bubble whose painted beauty has been shining in the sunlight, and it floats away upward, onwerd from the mouth of the pipe where the child blew it into existence until at last in the upper air it is suddenly broken and all that was in it goes out in the light and air; so they say it is with us. Our lives, our hopes, our dreams of future bliss as bright as the irridescent bubble in the upper space of higher development broken and absorbed in the infinite deity. Do you believe in progress? Does not nature tell you that progression is everywhere? What becomes of progression if this is true? If the individual is in the infinite, why did he exist as an individual? Is God susceptible of improvement? Does the Infinite Being need to be amused? Does he need to evolve human lines first to be the lowest conditions and through successive incarnation to make them at last clean enough to be absorbed by Him, to lose identity in the over-soul, the nature of the Divine God? If you believe this then leave your doctrine of progression, for it is a broken bubble. We do not believe in a God that causes anything to unfold that has in it no promise of the grand and the good to be evolved from it, but you say: "Where did we come from, these spiritual natures of ours? What was their origin?" Friends, imagine out of the great space where the vapors gather and the clouds are shaped, and the drops of water descend, each in its downward course, following the law "that makes the tear, that makes the sphere," the one great law from which each drop of water is formed. That each drop in space has its destiny, was understood by the infinite knowledge, doubtless. We look at you with your idenlity, no two of you alike, no two can ever be, and we ask, "where was I, and from whence did I come?" We answer: Before you were babes in your mother's arms, lulled, soothed in the happy dreams, before there was organism visible expressed in any way, you were ideas. You were spirits, waiting in the vast ocean of forces in the infinite, waiting for your time to come, not conscious, but waiting. Awaiting in some vast reservoir, as one might say, of spiritual potency. My friends, do you not see how in nature the flowers grow, and do you not know that the patterns are kept through all the ages? Now where were they by which the blossom and the very leaves are numbered and shaped, the flowers in the spring's awakening gardens tinted and polished, where was the idea? In that vast reservoir of the unseen, in the great source which you may call spirit—the spirit of nature—but which we will call the wisdom of the infinite or the soul of God. You cannot believe this, but let us ask you a question. Look at an inventor. He makes his model, he draws his plans, he has his idea. It comes to him. It grows and develops as a picture might develop in the dark room of the photographer, and when that idea is conceived and developed in his mind clearly and perfectly, he draws a pattern of it and commences to make a model of wood and iron or any substance that he chooses, but before that model was seen by you, before it was made, the idea was in him; and what is the model or machine? It is merely the materialization of what was in him as a spiritual entity, or an idea before it was expressed to you. You know that is true, and an artist is only a man who succeeds more or less perfectly in making other people see what he saw first. A poet is one who succeeds more or less perfectly in making other people feel and hear what he has felt and heard within him, and the true artist and the true poet never are satisfied, never can be satisfied with that which is given to the world. Others may admire, others may receive gratefully, but to him the external expression is dim and falls far short of what he saw and felt. If you catch this idea, can you not understand that every individual, existed in the soul of the Infinite one, an idea in the mind of God before it was expressed in the organism of a human body. Well, it is progress that has given us this organism. It is progress which gives us after this is laid aside, growth and education continuing forever.

Friends, if there is anything strong in human life it is affection. No wonder that they say God is love. No wonder that they tell you that heaven is the place where love abides forever more. See how great is human love, and yet how frail, how pallid, how small it is in comparison with the love Divine. Think of your bodies and what you may require and desire, and then think of one who loves, it may be a mother, because we find in this motherhood, just as the good Catholic finds it, the expression of the Divine. A man once said he never understood the love of God until he knew Jesus. Another said he never understood the love of God until he thought of the love his mother bore him; so we speak of that, when the one she loves is sick and suffering, she forgets that she is hungry, that she is thirsty, that her feet are tired and worn and aching and blistered, and forgets it all, so long as she can minister to the dear one, so long as she can caress the aching brow and take away the pain, she forgets herself, sleepless and untiring, and when at last the loved one goes over the dark river, love follows fondly after, and feels that in the beyond if there is not a reunion then God himself is not love, or there is no God. Do you think that in some future life of possible re-incarnation you will pass beyond these things, forgetting fatherhood, motherhood and all the sweet ties that bind you together in the earth, that these shall be as nothing? These things are not true friends. In the great hereafter you will learn that all you have ever found of love in this life is like a little beginning, a promise, nothing more nor less than a rosebud that was in your garden. Heaven will bring to you the brightness of that condition where the roses blossom, the life that was in the bud shall light you forever. In following out this idea perfectly we want you to understand that spirit is indeed the life; that the body is the house you are living in. It is the garment you are wearing, and you are now in eternity as much as you ever can be in the days that are to come. Your heaven lies within your own spirit, the voice of God and censure or approval comes from within your own spirit, for He speaks in that way to human consciousness, and the grandest power to cast out disease, to bring to you happiness, is to exercise in your own spirit the power to overcome the evils of life, the power to rise up until the little offences of wrong-doers seems as nothing to you. Can you feel this? You stand in the broad road that leads to the highest mountains of help. If you were talking about forgiveness and would say, "I can forgive but never can forget;" if you mean that the injury must be remembered it is true, but when one says it bitterly I can forgive but I cannot forget, it is simply another way of saying I never can forgive. Henry Ward Beecher said, "there are some who, when they feel it their duty to forgive an offence, shoot out their forgiveness as a porcupine does its quills."

It is the spirit in you that carries its impulse and works its way in this world. If you reprove a child, and there is anger in your nature the child will feel it, and whether it expresses it or hides it in fear it is still there. Solomon said, "Spare the rod and spoil the child." but friends, modern progress, the higher unfoldment of human nature has set aside some of the folly of Solomon, and thus we change the old saying to "spoil the rod and spare the child." (Applause.) If out of your love comes your reproof, sooner or later it will make its way, it will be felt.

The mightiest thing in the world, the only thing in the world that is worth thinking of, that which endures through the frosts of time and shades of death, is spirit. All through this life there is a power within it that shows itself in many ways. If the deaf man dreams, he is never deaf in his dreams; if the blind man dreams, he can always see then; if you are lame and you dream, though you may have been lame all your life time, when you dream, canes and crutches are thrown aside, then it is that you can "mount up as eagles, you can run and not weary, you can walk and not faint." It is just a little of your spirit asserting itself within.

This subject we leave with you, and only regret the time is so limited, but never mind friends, since you have eternity to think and progress in, if we have not eternity to speak in, that is much better. You will have this thought, God is a spirit, and it is with finite spirits as with the sun when it rises, its rays reach in every direction, upward toward the countless worlds beyond, outward toward all humanity, downward toward the creeping things, the beast of the field, and in all life the spirit will find meaning, everything calls it to investigate, to respond, as deep calleth unto deep, and "soul responds to the voice of its Creator."

BENEDICTION.

May Thy blessing, oh God, be with the sinners and the saints; be with the toilers, seen and unseen; be with the sad and the happy, and lift all from the shadows of this life into the light that fades not away forever. Amen.

At the close of her evening lecture, the last one of the course, Mrs. Brigham requested the audience to suggest subjects for a poem. The following were proposed verbally, and immediately she wove them together in the lines below, which speak for themselves:

ANGEL VOICES, FAREWELL, GATES AJAR, SHALL WE MEET AGAIN?

BY MRS. N. T. J. BRIGHAM.

Do they break upon the air?
That floats around us everywhere?
Those voices, sweet, tender and true?
That our loving souls once fondly knew?

Though we hear them speak our names again,
Names that are linked with grief and pain,
Names that we dream of in the earth,
Until we have the higher birth.

Do we hear voices in the night?
Do they wake us in the morning light?
Or do we feel in the lonely land,
Only a touch of a fancy hand?

Do we wake with love's wild thrill,
For the gentle sound of a voice that is still?
Sweet angel voices in the heart,
Their tender tones can ne'r depart.

They speak to us softly in our woe,
Up from the valleys here below,
They call us in the quiet night,
They call us in the morning's light.

They help us in our pains of earth,
They lead us to the higher birth;
The angel voices sweet and clear,
They cannot jar on earthly ear.

They sound within the inmost life,
Thier voices of peace through pain and strife;
They call you from the realms afar,
To the purer shore through the gates ajar.

Here on earth while yet you dwell,
You must speak in tears earth's sad farewell,
You must speak it with your tender sigh,
And yet with a hope of a bye and bye!

We have meeting and parting here below,
Greeting, sad tears of grief and woe;
But there is a land where angels dwell,
Where they never speak the sad farewell.

If this earth, this life were all,
How bitter were the tears that fall,
How dark about us night and day would be,
The clouds upon this life's rough sea.

But, friends, this life is but the door,
Through which we pass to find the shore,
Where happy shines each deathless star,
And death is but the gates ajar.

Oh, while you say fare-well to-night,
Will not the heart be happiest, most bright,
Happiest beyond your sad tears starting,
Happiest for meeting beyond the parting?

Where loved ones dwell forever more,
And find the day on heaven's glad shore,
For when at last we say farewell,
And cease on earth in care to dwell,

Our souls shall meet in that bright shore,
Where partings come, oh, never more;
And meeting fills the heart with bliss—
No cares like those we've known in this.

The land of earth shall fade away,
In joy as bright as perfect day,
So, friends, receive this benediction,
It is for rejoicing and affliction.

These words we drop from realms above,
O'er-flowing with the strength of love,
We will at last together dwell,
Through the gates ajar where no farewell,

Shall sound upon the awakened heart,
And tears and griefs shall bid us part,
No more upon the shining shore—
But there united, heart with heart,
We will meet again no more to part.

"Christian Spiritualism" as a Term.

In the city of New York, there are said to be three classes of people. "The saints, the sinners and the Beecher family," the latter being a fraternity whose creed is so variable that it cannot claim any title exclusively its own. Mr. Beecher was so thoroughly independent and so greatly beloved by his congregation, that his name will ever stand alone in the future history of churches.

"He who never changes his opinions, never corrects his mistakes," and Mr. Beecher paid more attention to what was true, than to what might be thought consistent. In a much larger and more extensive sense, the Spiritualists are regarded as neither saints nor sinners, and among many, they are looked upon as next door to lunatics, because they dare to breathe air which their ancestors never knew of, and which their associates regard as dangerous because unpopular.

Nearly every one has heard the term Spiritualist and probably there is no word in any language that has so many variations and applications. It ought to mean always, the recognition of a refined future condition, and the necessity of fitting for it, but you hear Spiritualists described thus: "They believe dead people come back and talk!" "They do not believe a man is responsible for his actions." "Spiritualists teach free love or lust." "They do not believe in God." "They do not believe in the inspiration of the Bible." "They condemn the churches." "They do not believe in eternal punishment." Now if I am asked by these know-so-much people, whether I am a Spiritualist, I say: "what do you mean by a Spiritualist?" and I answer accordingly. "Do you believe in free love?" "If you mean that a father or mother should not compel a distasteful marriage, yes. If you mean a disregard of social law and respectability, most certainly not." Unfortunately all Spiritualists do not seek intercourse with the other life for their own elevation or that of humanity, and it is the class who seek earthy gratification and advantage that brings reproach upon the name and cause; but small as this desire is, it will bring them some light, and one ray will attract others; and there are many who earnestly seek to learn higher laws, by which they may keep the body pure and well, and soul brave and true, these persons preserve Spiritualism, as the truth and goodness in it, preserves the Bible.

It is well to have some title by which these may be known, who are on the side of absolute righteousness. The early Christians were so faithful to each other in suffering and poverty that it was said of them, "behold how these Christians love one another," and as the term Christian has been known and nsed so long in connection with good people, it seems a fit one to apply to those who devote their attention and talents to the salvation of themselves and others.

The term Christian has come to be more of a name than a condition, and is applied to whole nations, whose practice, is to say the least not Christ-like. Men are Christians in the same way they are Spiritualists, Christians, without christianity, and Spiritualists without spirituality. What are we to do? Or what is our object in communing with the spirit world? What is the occupation of those who dwell in the higher spheres? If it is desirable for mortals to attain to the higher conditions, is it not well to find out the best way to fit ourselves for them? Is it well to lay aside the term Christian because the unfaithful have dishonored it? Would it be wise or just for me to denounce Spiritualism or spirit communion, because a spirit gave advice to a brother to indulge in the gratification of low and degrading appetites? Yet I know this to be a fact. Spiritualism, Christian Spiritualism will surely empty a good man's pockets as fast as he can fill them, because he cannot allow a poor man to suffer if it be in his power to relieve his needs. Must I renounce spirit communion on that account? Then can money purchase all there is of my love for humanity. Is it right for me to keep a dollar for my dinner to-morrow, when my neighbor has not wherewith to feed his children to day? If every individual would act out this practical love for humanity, how soon would each have enough and to spare. It is because there are so few who trust even ten years ahead that the poor suffer daily. Men lay aside hundreds and thousands of dollars for unborn children, while day after day those are turned from their door who might be saved from starvation and perhaps crime, by one of those rusty dollars.

There was a time when the confession of the knowledge of spirit return, meant expulsion from the church by those who if they could, would prevent dead men from telling tales, now there are few who in some way, do not acknowledge the ministry of angels, and many are glad to know that the pure and good can approach and guide them in their work. All Christians are not jesuit priests, and all jesuit priests are not selfish bad men, and more than that there is goodness and purity for those who seek it, even in spirit life.

WASHINGTON, D. C. C. M. KEITH

As that man cannot see a right value upon health who has never known sickness nor feel the blessings of ease who has been through life a stranger to pain, so can there be no confirmed and passionate love of truth for him who has not experienced the hollowness of error.—Coleridge.

The entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—Ruskin.

BEYOND OUR BORDERS.

THE American system of fire department alarms is to be introduced into the Mexican capital.

FRANCE has 10,674 barristers and a large army of persons who glean a living through the medium of the courts of justice.

THERE is a painting of Niagara Falls in London, in a panorama nearly four hundred feet in circumference by Philippoteaux.

THE choirs of the Church of England include 154,000 vountary and 19,000 paid male singers, and 57,000 voluntary and 2,100 paid female singers.

WOMEN desiring to enter the London Society of Lady Dressmakers have to furnish testimonials of their "social position" as well as of character.

STATISTICS appear to show that in England domestic servants are growing comparatively fewer. In 1831 there were 1,600,000, but in 1888 there are 1,250,000 only.

THE Canadians are agitating the subject of deepening the St. Lawrence river and canals. It would take many years and much money to remove the shoals, but navigation would be increased.

THE use of gas stoves and gas engines seems to grow rapidly in England. The chief London gas company, according to recent figures, lets out 6,034 stoves and supplies gas for 1,378 engines.

A REPORT from the United State Consul-General in Egypt says that the number of American visitors to that country increased from twelve in the winter of 1884 to 2,000 during the past winter, and estimates that the Americans traveling there last winter left about $1,500,000 in the country.

THE great Eiffel tower now building in Paris has reached the summit of its foundation, a height of 170 feet. The tower itself will rise 830 feet higher. The grand area of the structure will be the area of a city block. This phenomenal monument of iron will cost between 10,000,000 and 15,000,000 francs, and France is asking: "Will it pay?"

SOME years ago Miss Scragg was attacked when traveling alone on an English railroad, and the public immediately demanded compartments for "ladies only," and they were introduced. Experience shows that the women will none of them. One road reports that less than 150 women occupied places out of 1,100 set apart for them, while during the same period over 5,000 women occupied seats in smoking compartments. They will not leave the men alone, and the latter say they are much inconvenienced.

KEEN AND CLEVER.

IT isn't every versifier that can set his verse afire.

THE fellow who is learning to tend a buzz-saw finds it doesn't take him long to get his hand in.

WHEN an intelligent wife wants to get her husband out of the way for half an hour she sends him up-stairs to find something in her dress pocket.

A CERTAIN young girl says there is no truth in the saying: "Like father, like son." She says she likes the son first rate, but she can't bear the father.

IF the care and thought usually devoted to the wrong doing of others were kept at home, there would not be half the worry and trouble there is in the world.

"YOU may speak," said a fond mother, "about people having strength of mind, but when it comes to strength of *don't mind*, my son William surpasses every body I ever knew."

AMONG the heirlooms that have just come into the possession of a well-known young man is a complete suit of mediæval armor. The acquisition is especially timely, as the possessor has just been, it is said, appointed a league base-ball umpire.

"SO, DR. PELLET IS dead?" "Yes. He was an ornament to his profession. He has saved a great many lives." "Why, I didn't know that he had any practice to speak of." "He hadn't. He saved lives in another way." "How was that?" "By dying so young."

A MAN named Stone exclaimed in a tavern: "I'll bet a dollar I have the hardest name in the company." Done!" said one of the company. "What is your name?" "Stone," cried the first. "Hand me the money," said the other. "My name is Harder."

IRISH woman (to Chinaman in street-car) —"Shove yersilf fernninst the carnor wid yer blue shir-rt, ond give a leddy a chonce to set down, bad cess to yez!" Chinaman—"Wow?" Irish Woman—"Can't yez talk English, ye yaller haythen?" Chinaman—"If I couldn't talkee English muchee bettle old Ilish woman, yep, I shootee my glandmothle!"

MRS. B.—"My dear, you came too late last night, and you talked in your sleep." Mr. B.—"Did I? What did I say?" Mrs. B.—"It sounded like 'ante-up jack-pot.'" Mr. B. (with admirable presence of mind)—"Yes, my dear, I had been discussing Volapuk with Jones. The expression which escaped me in my sleep means 'God bless our home.'"

SEASIDE DRIFT.

DURING the last sixteen years 25,000 sailors on British ships have been lost at sea.

THE latest torpedo boat will be four hundred feet long, twenty-three feet beam and of twenty-six knots speed.

ATLANTIC steamships are still encountering logs from the great raft which was broken in pieces about two and a half months ago.

SIR ANDREW CLARK recently appealed for subscriptions to aid the Mission to Deep Sea Fishermen, and a gentleman has just given £1,000 to complete the crusing hospital ship.

DURING 1887 twenty torpedo-boats were added to the British navy, making a total of eighty first-class and sixty-three second-class. During the coming year six first-class and ten second-class will be ordered.

MR. WATSON, the designer of the Scotch Thistle, has completed the design of a cutter similar to the Thistle, but to be built of composite instead of steel. He has also finished the design of a steel yacht, which will have a centerboard.

WHEN vessels or timbers sink to great depths in the ocean, the pressure is so great that the water is by this means forced into the pores, and the wood becomes too heavy to rise again. It is the fact of this same pressure that makes it possible for divers to descend to any great depth.

THE French Transatlantic Steamship Company has furnished its large fleet with complete apparatus for "dropping oil on the waves" during bad weather. The company states that it only adopted the use of oil after repeated trials in bad weather, invariably followed by success.

MR. VANDERBILT wishes the machinery of his yacht lubricated with castor oil, so he paid $2,000 for a lot of it when touched at Palermo bound for Egypt. The discipline on his ship is as rigid as on a man-of-war, and his order that all woodwork shall be daily burnished with chamois skin makes his crew tired.

THE INDUSTRIAL WORLD.

STEAM laundry work is to be abolished in New York State prison.

MORE than 2,000 electric lamps are now in use in coal mines in England.

THE Chicago granite cutters have secured an eight-hour day and $3.25 therefor.

THE Painters' Assembly of Milwaukee has surrendered its charter and formed a union.

THE Greencastle (Ind.) nail and chain works will move to the natural gas field in that State.

BUILDING trades councils have been or are being formed in nearly every city of the United States.

PHOTOGRAPHERS are being organized by the Central Labor Union, and it is said that they have already a strong union.

THE puddlers of the Phœnix Iron Company's mills at Safe Harbor, Pa., have accepted a reduction in wages to $3.60 per ton.

THE union plasterers in Buffalo demand nine hours' work with the wages formerly paid for ten hours. It is thought this demand will be conceded.

THE furnaces in the Iowa rolling-mill at Burlington are being replaced with Smith furnaces. The change will soon be completed and the fires lighted.

THE Cincinnati printers have effected a settlement with the publishers which gives them 2½ cents advance on morning and 1½ cents on evening papers.

AN international organization of granite, brown-stone, marble, and in fact all kinds of stone-cutters is something which will probably be formed in the near future.

THE umpire in the Pittsburgh tube works arbitration decided that there shall be no reduction in wages. This decision affects about 6,000 wrought-iron pipemakers.

THE strike of the union carpenters in East Saginaw, Mich., which began January 1 for nine hours' work, has been settled on a basis of nine hours' work and a slight reduction in wages.

E. L. WOLF, of Ohio, suggests that every worker should keep a scrap-book in which to preserve the cream of the labor articles he reads and use it as a magazine to draw upon for ammunition.

THE members of the Brotherhoods of Locomotive Engineers and Firemen have shown a disposition lately to assist other labor organizations, and have voted to smoke only union label cigars.

THE lasters in New York, Brooklyn and Philadelphia have left the K. of L. and organized unions under the jurisdiction of the Lasters' Protective Union, and there are four or five assemblies in Chicago which will do the same.

THE rolling-mills at Gate City, Ala., are in operation; 300 men are employed and about 50 tons of merchant iron and light rails are turned out daily. The company owns 30 acres of valuable land in the heart of Gate City, on which they have erected 42 houses for their employes.

THE $1,000 premium offered by the American Sunday-School Union for the best book written for the society upon "The Christian Obligations of Labor and Capital," has been awarded to Harry W. Cadman, of San Francisco, Cal., for his manuscript entitled "The Christian Unity of Capital and Labor."

EIGHT HUNDRED members of the St. Louis (Mo.) Wagonmakers' Union threaten to go on strike. The wagon-makers work by the piece, and they assert that the scale of wages has been reduced so much within the past year that they can no longer make a living. The manufacturers say they can not advance the scale of wages without losing money. The men have given the manufacturers their ultimatum.

STRANGER THAN FICTION.

The Self-Inflicted Punishment of a Connecticut Belle.

All the facts connected with ten years of self-inflicted imprisonment of a beautiful and accomplished young lady have just come to light for the first time, writes a Bridgeport (Conn.) correspondent to the Chicago *Tribune*. A decade ago Miss Edith Gwendolene Curtis was the reigning belle of what is now termed West Stratford. She was well known in this city, and had many admirers among the society element that prevailed at that time. She was a graduate of the State Normal School, the sole heir to a snug little fortune, which, together, with her excellence of manners and rare beauty, gave her a certain prestige over her female companions that often aroused the green-eyed monster.

Miss Curtis soon made a choice from her many admirers and it appeared that Emery F. Wooden was the fortunate gentleman. Unlucky for Miss Curtis, however, was her selection, for it proved to be another case of the Montagues and Capulets, in which the old folks took a hand, and finally succeeded in breaking up the love affair by sending the son to Australia and intercepting his letters.

In the meantime Mr. Wooden was informed that Miss Curtis had died from the effects of a severe fever. When the news came to him over the signatures of reliable parties he concluded to remain in Australia the remainder of his life. In the meantime Miss Curtis had disappeared from the gaze of the curious world, and, as it now appears, locked herself in her room when told of her lover's flight. For ten years and twenty-two days she never stepped outside her apartment, although tempting offers, together with the prayers of her parents and glowing inducements of friends, were continually urging her from her self-imposed confinement.

A few days ago Mrs. Wooden was surprised to see a tall, well-developed man with a full beard walk up the stoop and without ringing the bell enter the house. She was soon affectionately greeted by her Australian wanderer, who had returned to the home of his birth with the reputation of being a rich man. When the circumstances connected with Miss Curtis' prolonged incarceration were imparted to the returned lover he refused to believe the story, but when overwhelming proof was given him he gave a wild cry of joy and, dashing into the house of his sweetheart, he rushed to her apartment, and only a word was required to bring Miss Curtis out from the place of her long and dreary confinement. The families have withdrawn their antipathy and much desire that the unhappy past shall be forgotten as speedily as possible. Although no announcement has been made for their wedding, it is safe to state that Mr. Woodson and Miss Curtis seriously contemplate becoming man and wife in the near and happy future.

Picturesque Discomfort.

A Boston writer says that Kate Greenaway, by her picturesque drawings in children's books, is responsible for more absurdity and discomfort in children's clothes than all the rest of the fashion-setters and dressmakers of the country put together.

He Knows His Business.

That man who is always looking for sympathy needs it.

HELPS IN HUSBANDRY.

AMONG waste and inferior substances, which may be converted into a good food for stock by the ensilage system, turnip tops have place.

IF the horses are frisky do not turn them in the lot together while they are fresh shod. They are apt to injure each other with the sharp calks.

NO BETTER rule can be adopted than to thin out so that when the fruit is fully grown no two specimens will touch each other. This will hold good with large and small fruit.

WORN-OUT brooms may be turned to account in this way: Take an axe and cut the end of the knob square off just outside the binding. Then fasten it, handle down, with a strap of tin or leather, to the door-step, and you have the best boot-cleaner imaginable.

AS A class, pole or running beans are not very hardy, and can not be planted until settled mild weather, say from May 20 until June 1. Four plants in a hill, with hills four feet apart each way, is recommended. The dwarf kinds are far superior for snap or string beans to the pole beans.

THERE is no quicker or handier way of disposing of refuse, sods or weeds than by rotting them down in the compost heap. The most common fermenting agent used in the compost heap is stable manure. Layers of wood-ashes, lime or salt may also be used if plenty of moisture is applied.

SOME persons seem to think that if a certain quantity of feed will keep a bird or animal in good condition, twice as much should give a corresponding gain. This is a grave mistake, for when fowls are induced to eat too much, and become excessively fat, they suffer correspondingly. Nearly all the diseases to which fowls are subject may be traced to overfeeding.

TURKEYS ought not to be shut up or confined any length of time, as they will droop and grow weak. It is liberty or death with them. Just scatter their rations around a little distance from the house and barn and it will keep them contented and busy without strolling off a great distance. Some farmers sprinkle sulphur on the feathers and rub in to kill the lice.

FOR lice on hogs the following is said to be an infallible remedy: Two parts grease or lard and one part lamp-black, to be applied as follows: Feed the hogs with shelled corn, and apply the grease and lamp-black with a paddle. It is not necessary to put very much on, and is not necessary to put it on all of them, for in bedding together they will paint each other.

THE persons who plant nuts or acorns must keep a watch on the rabbits and mice. The mice especially have a likeing for nuts and acorns, and what they can't eat they are apt to carry away. When the nuts are planted where the trees are to grow it is difficult to guard against these depredations. This is one of the reasons why it may be better to plant the nuts in a bed and transplant the trees at a year old.

MANY farmers keep old sheep too long, or until they are so old that they fail to return good profits. Farmers should not purchase old sheep under any circumstances, but should fatten and sell to the butcher every old sheep which may be in their flocks. Old sheep which have even partially good teeth may be fattened at a profit, but it is a losing business to keep such sheep in a flock.

A WORN-OUT farm can not be restored to a fertile and profitable condition without the use of artificial fertilizers or the expenditure of considerable money for fodder and feed. By skillful management cows may be fed on purchased food in part, and in part crops grown by artificial fertilizers and butter made which will pay all the cost and leave a little profit. In four or five years the farm may be made self-supporting. But much experience and skill are needed to do this.

THE beet requires a deep, sandy loam, and the plants as soon as well up should be thinned to eight or ten inches apart for the early crop. Sowing for the winter crop should be about July 1 or a little earlier. Less thinning will be proper than for the early crop, as the warmer weather favors the growth of the plants enough to admit of their standing closer. Four to five inches apart will be enough. Beet tops used as greens are by many preferred to the dandelion or spinach.

INDUSTRIAL INTEREST.

THE fish-packing industry is becoming a very important one in Florida.

NOVA SCOTIA catches about nine million dollars worth of fish every year.

IN orchard fruits Germany is the foremost country, producing $62,943,623, and the United States comes second, with $51,756,847.

A NEW and neat method of ornamenting ribbons is to plate them with silver in artistic designs. The process is simple and the effect very beautiful and striking.

THE glass industry of Bavaria is said to be overdone to such an extent as to necessitate the suspension of operations on the part of some large manufacturers, for the period of one year.

SABLE skins little bigger than a man's hand have been sold for $100 apiece; a sea otter skin sometimes realizes over $500, and silver foxes as much as $150 or $250—and this, too, in their undressed state.

NOTED French chemists of Paris have succeeded in producing real rubies by artificial means. Those manufactured thus far are very small, but there is reason to believe that the matter of size can be regulated.

A FIRM in New York pays that city $18,000 per annum for the privilege of overhauling the garbage on the water front. Special machines are used which pick out rags, bottles, books, etc., and the profits amount to half a million yearly.

AT Cohoes, N. Y., more machinery has been running, more people have been employed, and more goods sold during the past year than ever before. The product of the knitting-mills of Cohoes and Waterford amount to $5,287,000. During the year 18,800 bales of cotton were worked up.

DR. FAHLBERG, who invented saccharine while a professor of Johns Hopkins University, and who is now the head of the company controlling the manufacture of it at Magdeburg, Germany, proposes building a second great factory in England. The European consumption of this strange antiseptic, sweetening agent, drawn from coal-tar, already exceeds the capacity of the Magdeburg factory.

COLORADO, which was admitted to the Union about fifteen years ago, reports over $23,000,000 of production of the precious metals in 1887. The Territories and States west of Kansas and Minnesota produced $100,000,000 in gold and silver last year. San Francisco shipped $14,445,000 in silver to the East, or two-thirds as much as London. Since 1870 the precious metals have never yielded less than $54,000,000 in this country, and the yield of 1887 exceeds that of any other year, so that we have taken in seventeen years about $1,500,000,000 out of the earth, which probably represents all of the National debt we have paid off.

POINTS OF INFORMATION.

PASCAL, the French mathematician, invented the wheelbarrow.

THE word gentleman is from the Norman-French—gentil-homme.

STEEL PENS came into use in 1820, when a gross sold for about $36. Now they sell for ten cents per gross.

THE battle of Buena Vista was fought and won by General Taylor on Washington's birthday, 1847.

THE area of New York City is only thirty-nine miles, while that of Philadelphia is about 130 square miles.

ANY letter not heavier than a silver dollar, which weighs a little less than an ounce, can go for a single two-cent stamp.

THE first telescope of Galileo was made from part of a lead organ-pipe, in each end of which was cemented a suitable spectacle-glass.

THE House of Congress is constituted of 325 members from thirty-eight States, and two delegates from each Territory. The latter have no voting power or places on committees.

THE most splendid present ever made by a subject to his sovereign was probably that of Hampton Court Palace, which Cardinal Wolsey built and presented to the English monarch in 1525. Jane Seymour died there, and in it her son, afterwards Edward VI., was born.

THE first tunnel on record was in the island of Samoa. According to Herodotus, it was cut through a mountain 900 feet high. Its length was 4,247 feet. It was eight feet high and eight feet wide. There are several tunnels mentioned by the classical writers that are very old.

THE inventor of the saw is said by the old Greek writers to have been Talus or Perdox, and the invention is said to have been suggested to him while using the jawbone of a snake to cut through a piece of wood. His master, jealous of the honor won by Talus, caused him to be privately put to death.

THE name of Emerald Isle is generally supposed to have been derived from the evergreen appearance of its shores, but an antiquary asserts that it arose from the ring which was set with the words "Optimo Smaragdo," and which Pope Adrian sent to King Henry II., as the instrument of his investiture with the dominion of Ireland.

PENNSYLVANIA was so named by Charles II., when he granted the province to William Penn. It was not named after the latter, but in compliment to his father, Admiral Penn, whose naval and patriotic services in the cause of Charles had been very great, and created a debt which was paid to the son by a grant of land in America. "Sylvania" means a wooded or a forest country, and "Pennsylvania" has been interpreted to mean Penn's wooden or wooded country.

RANK AND TITLE.

KING HUMBERT, of Italy, drinks nothing but water at state dinners.

THE new Empress of Germany has an independent personal income of $80,000 a year.

COLONEL SIR W. BARTELOTT, aged ninety-eight, is the oldest member of the House of Commons, while Marquis Carmarthen, aged twenty-two, is its baby.

AUGUSTA, the widow of the late Emperor of Germany, is seventy-seven years of age. The married life of the Emperor and Empress extended through a period of fifty-nine years.

WHILE hunting not long since Prince Henry of Battenberg was thrown from his horse and dislocated several bones, in consequence of which his mother-in-law, Queen Victoria, forbade him to hunt any more.

EARLY in his reign as King of Prussia, the late Emperor William got at loggerheads with Parliament, and brought Prince Bismarck to Berlin to tame the recalcitrant deputies. Soon after this he gained much in physical health and appearance, and to a Russian Princess who remarked upon the fact, he said, pointing to the grim "Parliament tamer:" "Behold my physician!"

THE widowed Grand Duchess Alexandrine of Mecklenburg, the sister of the late German Emperor, celebrated her eighty-fifth birthday a few days ago. She was born during a state ball at the then royal palace, now the Crown Prince's palace. The Berlin *Borsen-Courier* observes that the exceptionally jovial circumstances of her birth seem to have had a permanent effect upon her temperament, as there is not a more merry or pleasant old lady in Germany.

QUEEN VICTORIA now holds a place among the oldest sovereigns of Europe. In May of next year she will be seventy years of age. She has been on the throne for half a century. She enjoys good health and bids fair to live and reign for many years yet. If she attains the age of her grandfather, George III., she will wield the scepter (barring accidents) up to the year 1901. If at that time her son, the Prince of Wales, becomes King he will have reached the ripe age of sixty years.

PICKED PERSONALS.

THE Pope is a careful reader of the daily papers.

BRONSON ALCOTT left a diary that fills fifty-seven large bound volumes.

ACCORDING to report the Presbyterian scruples of Mrs. Cleveland prevent her visiting any theatrical entertainment save the opera.

OSCAR WILDE has grown thin since he began to edit a woman's magazine. His contributors are all women, and so are his subscribers.

THE Prince of Wales, according to the London *Times*, has an "unfortunate weakness which has led him to patronize American cattle-drovers and prize-fighters."

THE good news comes from the Sandwich Islands that King Kalakaua is going to settle down to hard work and become a coffee-planter. He finds there is more in it than in being a King.

QUEEN VICTORIA is disliked by many of her subject because she inclines so much toward the Germans, and Empress Victoria, her daughter, is hated by many of her subjects because she favors the English.

ACTRESSES are especially noted for their fondness for pets. Sarah Bernhardt likes a tiger-cat; Fanny Davenport used to fancy a doll that she could dress and undress; Rose Coghlan loves babies, and Mrs. Langtry likes horses and dogs.

THE handsomest damask curtains seen in England up to the time of William IV. were made and presented to that monarch by a Mrs. Scarf who yet lives in Niscayuna, N. Y. The curtains mentioned are still exhibited in Windsor castle.

P. T. BARNUM is very abstemious in his habits, and takes good care of himself. As a rule he is in bed by ten o'clock, and the bulk of his business is transacted before noon. After lunch he takes a two hours' nap, and then goes out for a drive or a visit.

THINGS IN GENERAL.

THE underground apartments of Chinatown, San Francisco, are said to contain at least two thousand Mongols who never come to the surface.

WHEN a Frenchman takes down his telephone, instead of saying "Hello, who is this?" he says: "To whom have I the honor of speaking?"

A MARVEL of delicate skill in the manufacture of jewelry is a miniature watch set in the form of a seal in rings, which are much worn nowadays.

A BRONZE statue of William Penn nearly forty feet high and weighing over thirty tons, is being completed for the cloak tower of the new city hall of Philadelphia.

ST. LOUIS has the first crematory institution of its kind in the West, and it is said to be the most complete in the country. The building fund has over four hundred subscribers.

THERE were landed at Castle Garden last year 450,845 foreign immigrants, an increase over 1886 of 83,591, and they represent nearly every known nationality, including 158 Icelanders, 208 Maltese and 11 New Zealanders.

AMONG the many fashionable fancies of the East is a late and unique one known as the "rose ball." At this sort of an entertainment the presence of a man is not permitted. Fifty ladies comprise the company, half of whom are required to masquerade as men, except in the matter of trousers, a neat ball skirt being substituted therefor.

A NEW ORLEANS lady is in receipt of a very comfortable income from the writing of obituary poetry, for which she is rarely gifted. She has the happy faculty of expressing other people's woes in easy verse and with a graceful mournfulness and dejection that is highly satisfactory to the principals. A number of bards better known to fame might be pleased to hear of this practical mode of turning their imaginary misery to substantial account.

A NEW society fad of Baltimore is called a pig party. Every body at a party is required to draw, with a pencil on white paper, two pigs. The drawing must be made without taking the pencil off the paper. The second drawing must be made with the eyes blindfolded, after which the paper must be signed. The fun comes when a comparison of the drawing takes place, and the prize in competition is given to the draughtsman of the best pig. The person who makes the worst drawing is called the pig.

HOUSEHOLD EXCHANGE.

MOLDED POTATOES.—Mash the requisite number with a little milk and butter; press into a buttered mold, let it stand in the oven a few minutes and then turn out upon a hot platter.

FOR browned potatoes, boil large potatoes in their skins, peel them, and when the roast of beef is nearly done lay the potatoes in the dripping-pan about the meat, dredge and baste them along with the beef, and let them remain in the pan long enough to be not only well cooked but browned over. Serve on the same platter with the roast, arranged nicely around it.

VERY useful and inexpensive brackets for flower pots can be obtained by bending a common heavy wire in a circle, the size of the flower pot it is to hold, and securely soldering it. Bend the wire six or eight inches from the circle formed, forming a right angle. Two little screw eyes placed in the window casings for the wire to rest in complete the bracket or flower pot holder.

TO KEEP flannels as much as possible from shrinking and felting, the following is to be recommended: Dissolve one ounce of potash in a bucket of water, and leave the fabric in it for twelve hours. Next warm the water, with the fabric in it, and wash without rubbing; also draw through repeatedly. Next immerse the flannel in another liquid containing one spoonful of wheat flour to one bucket of water, and wash in a similar manner.

THE following is a good table of weights and measures for the kitchen: Four teaspoonfuls of liquid, one tablespoonful; three teaspoonfuls of dry material, one tablespoonful; four tablespoonfuls of liquid, one wine-glass; one-half gill or one-quarter cupful; two gills, one cupful, or half pint; sixteen tablespoonfuls of liquid, one cupful; four cupfuls of liquid, one quart; four cupfuls of flour, one pound or one quart; two cupfuls of solid butter, one pound.

A NEAT and attractive lamp shade is made thus: Take a piece of light pink satin, the size desired, and baste on it, a short distance from the top, some white Oriental lace. Work the heavy figures in the lace over and over in old-style embroidery stitch with various colored silks. Cut the satin at the bottom to match the scallops of the lace, and turn under and hem neatly. Run a hem at the top for a drawing string to make it fit the shade. Fasten around the bottom tiny silk tassels the color of silks used. Have the lace deep enough to come just below the bottom of the shade.

MEANT FOR MERRIMENT.

THE great telescope of California is called "Lick," but an old cow could give a fellow "a lick" which would give him a glimpse of heavenly bodies in half the time.

"DO YOU dawnce the lawncers, Dr. Brown?"
"No, I do not dawnce the lawncers,
But when the dawncer's health breaks down
I sometimes lawnce the dawncers."
—*Life.*

"IS TIME money?" asked a gentleman of a jeweler. "It is said to be." "Well, I bought this watch here six months ago, and it has gained enough time to pay for itself."

ANALYSIS has brought to light the fact that ice cream frequently contains glue; but it never seems to hurt the girls; somehow it is always the young man who gets stuck.

"WHY," said the young wife of a physician, who was given to boasting of her husband's professional skill, "he cured a patient of convalescence in less than twenty-four hours!"

AT a wedding breakfast a clumsy waiter contrived to upset a tureen full of soup over the satin dress of a lady, who took it to heart terribly, and threatened hysterics. "Don't worry, ma'am," said the waiter, kindly; "there's lots more soup in the kitchen."

A COLORED man applied to a gentleman for whom he worked to release him from a certain engagement, so that he could go South. "What do you want to go South for, Uncle Davy?" "'Cos I's called to a church down dar." "Called to a church?" "Yissah. I dunno whedder I be de pasture, aw de sextant, aw de vesture man, but I'se sumfin."

MAID of Texas, ere I go,
Tell me if your clock is slow;
For I have a train to catch,
And must quickly raise the latch.
Ere I dart into the night,
Tell me, is your timepiece right?
Hark! I hear the bulldog's bark,
And the night is cold and dark.
Maid of Texas, I must git;
Yet before I rise and flit,
Tell me, madam, tell me true,
What number is your papa's shoe?
—*Jacksonville Critique.*

BUSINESS BREVITIES.

DENMARK does not want American bacon or sham lard.

GERMANY produces and exports more paper than any other country.

THE annual consumption of wheat over the whole world has been estimated at 2,165,000,000 bushels.

THE annual production of carriages in the United States is said to be 1,500,000, costing nearly or quite $100,000,000.

A BOSTON syndicate has undertaken to purchase and develop the old turquoise mines near Sante Fe, N. M.

IT is estimated that the business and other losses sustained in the States through the great Eastern blizzard was about twenty million dollars.

THE value of the potatoes received in America from Scotland during one week lately is said to have been nearly fifty thousand dollars.

THE United States produces annually $238,443,356 worth of cotton and cottonseed oil; British India, $83,121,080, and Egypt gives $43,805,460 for export.

THE Cottonseed Oil Trust has an incorporated capital of $41,700,000, who control nearly all of the oil mills of the South, and have advanced the price of the oil.

A LARGE business is transacted between Bermuda and New York in flowers. A notable instance was the recent shipment of four thousand lilies received at New York.

MR. ANDREW CARNEGIE says that Pittsburgh is in danger of losing her supremacy as the iron center of America. Under existing circumstances Chicago can rival her.

STATISTICS of the savings banks show that last year was a profitable one in California. There was a net gain in the State savings banks of 4,000 new accounts, and total deposit accounts numbering 100,000. These average $760 each account.

A SYNDICATE has been formed at Minneapolis for the construction of iron buildings on what is called the Buffington patent system. The first building to be erected will be 80 feet square at the base and 300 feet, or 28 stories high. The frame-work will be entirely of iron.

IT is reported a stock company is being formed, which expects to control the entire sorghum crop of the country through the use of a new patent process. This company claims to be able to produce sugar from sorghum cheaper than cane sugar, even if the latter could be admitted free of duty.

SEVERAL newly-organized manufacturing companies are now working upon sulphite fiber, made from refuse of sawmills and used for paper stock. There is one company in Watertown, N. Y., one in Chicago, and one in Detroit. The Detroit factory produces from ten to twelve tons of fiber a day. It is the most important innovation in the manufacture of paper stock since wood-pulp was introduced.

AN extensive match company of Akron, O., recently closed a contract with a local physician for an inspection of their employes three times a year to guard against ravages of phosphornecrosis, which attacks the jawbones of those who have handled matches for several years. Several girls in the match works have lately been operated on and portions of jawbones removed. In one case the entire lower jawbone had been taken out. The disease seems to be more prevalent of late.

A CHILLICOTHE firm are manufacturing a novel scale for which they hold patents. Instead of weighing in pounds and ounces it indicates the value of articles weighed. For example, if a man buys butter at thirty cents a pound, an indicator is placed at thirty. This so adjusts the scale that the lower indicator shows the value of any weight of butter at that price that is put on the scales. The machines on this principle will be manufactured to weigh up to tons. The manufactory will probably be located at Toledo.

WORTHY OF REMARK.

AT last accounts an aged negro of Stanford, Ky., who some time ago turned nearly white, was gradually resuming his former color.

COMMUNICATION during the great blizzard, between New York and Boston, was by cable across the Atlantic and back! Modern enterprise.

THERE is a town in Fillmore County, Neb., called Ohiowa. It is said it was named so on account of both Ohio and Iowa people who settled there.

A BLIND man, of Toccoa, Ga., is able to tell the denomination of a bank note or check by feeling it, and can count money as rapidly as a bank clerk.

THE Hyde Tavern, an inn of great historic interest and glorious reputation, which for years graced the old Hartford (Conn.) post road, recently burned down. Both Washington and Lafayette had frequently known its hospitality.

A TROUPE of performing seals was a late attraction at Boston. There were eight of the animals, all captured on the coast of Labrador, and they are known throughout Europe for their musical ability, swimming exhibitions and other wonderful performances.

WHAT is supposed to be a Confederate gold dollar was found in an ash-heap in Atlanta recently by a colored boy, and old for thirty dollars. It is said that only six such coins were issued by the Confederate Government, and if genuine this specimen would be worth six hundred and fifty dollars.

IT has been figured out by a statistical official that there are thirty-one criminals to every 1,000 bachelors and only eleven criminals to every 1,000 married men. From this showing he argues that matrimony restrains men from crime, and ought therefore to be encouraged by legislation and otherwise.

STRANGE specimens of preserved fish are said to have been found in a pit sunk in a stratum of rock salt in Nevada. The specimens were not petrified, but flesh, and all were preserved in perfect form, and after being soaked in fresh water for two or three days were cooked and eaten, but were not very palatable. After being exposed to the air and sun for a day or two they became as hard as wood.

A SOUTH CAROLINA newspaper says that not long ago a New Yorker wrote to the State Treasurer that he had found among his papers a lot of old South Carolina bonds, and he wanted to know if they had any market value. The Treasurer investigated, and replied that they were worth 100 cents on the dollar. The bonds were worth $28,500, and the New Yorker has just drawn $21,000 accumulated interest.

AN aged minister of High Shoals, Ga., has set the day on which he will preach his own funeral sermon. He has ordered his son to make him a coffin, which he directs must be perfectly plain and locked with a padlock. The coffin will be placed by his side in the church, and there, in the presence of his friends and family, who are requested to wear mourning, he will tell of his life and pay suitable tribute to his own memory.



Letter to the Children.

Baby Hattie and her kitten live in a tiny kitchen and a mite of a bedroom, on the third floor of a large tenement house. The kitchen has one window opening toward the north and looking out on a dingy little court and long rows of dismal colored out-buildings.

Baby's mamma is young, but she has a pale, withered look, like plants that have sprouted in a cellar, or under a board, away from the sunlight. Baby Hattie looks pale, too, and she easily gets a cold.

In the front room of the same flat lives a neighbor, whose three large windows open toward the south, and let in floods of sunshine. She often opens the windows and lets the air come in as fresh as it can in a great smoky city. Hattie's mamma seldom opens her window.

One day the baby had been very cross and had cried a long time, and the kitten had been lazily stretched on a chair for hours, taking no interest in anything about it, when the neighbor took Hattie and kitten home for a visit. Both went directly into the sunshine and stood as if to bathe in it. Hattie cried no more, but was soon laughing at something she saw in the street. The kitten soon began jumping from one article of furniture to another and running over and under and behind everything in the merriest of races, and it seemed quite different from the listless little creature that had been moping in the kitchen all day.

Kitten and Hattie both had a happy afternoon. Can some of the little Lyceum girls or boys give a reason why baby and kitten were happier in the north ones?

The Camel.

The camel is not a pretty animal, but it is a very useful one in some countries. We have camels here only in menageries, just for show. But the camel is used in Aisa and Africa to carry burdens and to ride upon. It belongs to the genus *Camulus*, and is one of the order *Ruminantia;* that is, cud chewing. The camel has no horns, and the hoofs are small and situated at the end of the toes, the weight of the animal resting on cushion-like soles behind the hoofs. Only two species of camel exist. The Arabian camel, or dromedary, is the more useful. It is used in the deserts of Arabia, Persia, Hindostan, Africa and China. The camel is now nowhere found in a wild or natural state, but is always a patient drudge for man. The flesh of a young camel is as delicate as veal; the milk of a camel is plentiful and nourishing, and when fermented it produces a kind of liquor. The skin is useful and so is the hair, which is a soft wool, and even the manure is used as fuel and as litter to bed horses.

The camel is called the ship of the desert. It will carry fifteen hundred pounds. Very little food is taken along for camels; a few beans, dates or carob pods is all they recive after marching a whole day. They move slowly but steadily along about two and a half miles an hour.

Some of the fleet dromedaries will carry a man one hundred miles in a day. The gait of a camel is peculiar, and disagreeably jolts a rider who is not accustomed to it, as both feet on the same side are successively raised, so that one side is thrown forward and then the other.

A camel has but one young at a time, and it lives thirty or forty years. A camel will often make a pitiful cry when a heavy load is put on its back; and when it finds it makes no impression on the driver by its sorrowful plaint, it will point its hairy nose upward and howl its wrongs to the skies, and look, oh! so ridiculous, as its upper lip curls back from its teeth and the under lip drops down, and the great mouth opens so wide one can see half a yard down his throat, while out of the cavern thus revealed, comes a series of the most astonishing howls that ever startled the air—howls of such abject misery that one would fancy its heart was breaking, as the tears flow down the elongated cheeks and drop from the end of the nose. But in spite of the protests he makes, he obediently arises at the command of his driver, and, contentedly chewing his cud, is ready for a week's march.

The hump of the camel is a store of fat on which it can live for a long time if deprived of food. After the bump is exhausted by famine, the camel must have three or four months of rest and plenty of food to restore it. The backbone of the camel is as straight as that of the horse or cow, and does not go up in the hump.

It is said that the camel has a fifth stomach composed of hollow spaces, which he fills with water sufficient to supply him for some days. He can cast this water out of each space separately as he needs it. When Arabs are near dying of thirst, they will kill some of the camels of the caravan so as to get the water that is in this stomach. Young, sucking camels have no hump. If a camel is overloaded, he will not rise till part of it is taken off.

Sometimes a camel gets angry and tries to bite its rider by bending its long neck around towards him. The driver would be killed by it if he should alight then, and if he strikes the animal it only adds to its fury. All he can do is to be patient, and pet the camel till it is appeased. When fighting one another, camels will nip out pieces of flesh, strike each other with their heads, entwine their necks, wrestle with their forelegs, and act almost human.

The sight and smell of the camel are very acute, and they will discern water at a long distance. Water is the great need of man and beast when traveling in the desert, and it is a valuable quality in the camel to be able to discern it afar off. Fine camel's hair is used to make brushes for painters, and also for making shawls. The coarse hair is woven into coarse fabrics.—Little Lessons.

Children's Progressive Lyceum.

Lyceums for the education of our children are the hope of Spiritualism, and should be the pride of Spiritualists. Communications for this Department should be addressed to ALONZO DANFORTH, No. 2 Fountain Square, Roxbury, Mass.

Written for The Better Way.

The Three Fairies.

BY EMMA TRAIN.

(To be recited by three little girls.)

FAITH.

I'm the fairy Faith, who for ages and ages
Sought to stay earthly sorrow and tears.
You'll find I have written on history's pages
All along through the millions of years;
I have whispered of hope when a dear one departed
Through the gateway of death open wide;
I have told of a land where the dear faithful hearted
Should meet o'er the dark rolling tide.

O, mine to this earth was a wonderful mission
And I sought to the light to prove true;
But held back by error and gross superstition
'Twas little, O friends, I could do.
But while I was mourning o'er earth and its sadness
And grieving as never before,
Lo! Knowledge came down and with wonderful gladness
Threw open the heavenly door.

No longer ye need me—my mission is ended—
Something better is yours for to-day,
A truth that is brighter to you has descended
And I am too ancient to-day.
The temples I builded are crumbling low,
I'm too blind for the truth pressing nigh,
And though I must leave 'tis in joy that I go,
For knowledge is better than I.

HOPE.

I 'm the fairy Hope, who has kept the world
From the darkness of utter despair.
When the midnight of falsehood was broadest unfurled
I whispered a message most fair.
I have stood by the tomb through the long weary years
And tried its deep mists to dispel.
In the home where had gathered sorrow and tears
Oft' I came in my pity to dwell.

I have stood by the youthful and crowned them with flowers,
By childhood and whispered of bliss,
By the aged and murmured of happier bowers
In a land that is fairer than this.

Keep me with you, I ever a blessing will be.
Ever list' to the songs that I sing;
But one who is greater is following me
Who a higher glory will bring.
O, welcome forever, this angel divine,
Who the grandest of gifts will bestow.
Thrice blest is the home where she buildeth her shrine
And her presence is heaven below.

KNOWLEDGE.

I'm the fairy Knowledge, whose light sceptor waves
O'er all lands, from ocean to ocean.
Mine in the power that blesses and saves
With a holy untiring devotion.
I come to save souls from their doubt and unrest,
To bind up hearts that are broken;
I come as a loving—a heavenly guest
To bring to each dear one a token.

I come to bring temperance, justice and light
To the outcast, the fallen and lowly.
I come to wave higher the banner of right
And scatter o'er earth blossoms holy.
I'm only a child, but when I have grown
To maturity's grandeur and beauty
No sadness or sorrow on earth will be known—
No discord or shirking from duty.

No jails will be built, and no wrongs will be done,
No dark awful gallows erected;
But life of diviner threads will be spun
And temples of learning perfected.
O friends, read the wonderful message I bear,
Rejoice that I came o'er the river,
And cherish with holiest, tenderest care
The bright fairy Knowledge forever.

Temperance Catechism.

What are systems of education in our country?

The school-house and the saloon.

What of the public school?

A powerful agency in the education of children.

What of the saloon?

A mighty factor in forming personal habits.

How?

It starts the unwary youth on a career of profligacy and dissipation; it poisons character with the vile conversations and impure suggestions.

Why is the school necessary, and why should it be maintained?

It contributes to the strength and prosperity of the nation; it opens a direct road to prosperity; is a mighty bulwark against tyranny. Since the more enlightened a community or a state, the more watchful are they of their rights and privileges, and intelligent men make good citizens.

Why is the saloon unnecessary, and why should it be abated?

It tends to weaken the foundations and corrupt the morals of society; it is the prolific source of crime and criminals of every description.

Then what shall we do?

In the name of human happiness and the interests of the nation, let all good men unite to destroy this arch enemy of the republic, and give ready and constant support to that fruitful system of popular instruction in our schools which lie at the foundation of our success and progress as a people.

How many saloons do we legalize, protect and perpetuate?

Two hundred thousands.

Where does the drukard go?

To perdition.

Where does the drunkard maker go?

To the Legislature to enact laws for the people.

What is the result?

Children cry for bread, and the father is sent home penniless and drunk, and the mother is powerless to protect her home and boy, with a ballot, as the saloon keeper destroys both with his ballot.

Why are ignorant, vile, profane, vicious, dishonest, blear-eyed drunken bummers and tramps allowed to vote?

Because they are men.

Why are mothers, wives and daughters, educated, refined, honest, pure, noble and true not allowed to vote?

Because they are women.

What does the "Christian Union" say?

"The saloon is evil, and only evil, and that continually. It is a curse to the individual, to the home, to the community, to the State, to the nation. Its fiery lava blights everything it touches."

What is the worst monopoly on the face of the earth?

The rum power.

Why?

It seems to have a right to fatten and grow rich on the earnings and the manhood of the poor and unfortunate.

What does it seek to do?

To organize, to increase, to perpetuate itself; it is organizing for political menace over every candidate who will not bow to its commands.

Against such a power and such a menace what word should be used?

Defiance.

At what point is there no division of sentiment?

Upon the evils of the corner grogery where men reciprocally treat and are mutually kicked into the street; where children are trained to be criminals, whose shadows cast a blight over households and homes.

What is a fact which cannot be argued?

That the liquor saloon is a terrible evil in its effects upon good morals, good order and good government, and is therefore to be treated as an enemy to society.

What are the majority of people agreed upon?

A sincere and honest purpose to cut down and diminish the evils of intemperance to the lowest possible point.

What does temperance assure the saloon power?

That when they enter upon their crusade of subordinating the moral, political and industrial interests of any commonwealth to their sway there will be blows to be received as well as to be given, and they will meet a foeman of whose strength and power they have little idea.

Why is it right to oppose the great rum power?

Because the constitution guarantees to every man, woman and child a right to the pursuit of happiness, and that right cannot be guaranteed as long as the rum power has such license as it has at the present time.

If all right thinking men would act together what could be done?

They cculd strike the rum power down, the saloons would be closed and the keepers made legal criminals as they are moral criminals.

What is the great problem?

Shall the rum sellers and other criminals be the controling power in politics and make laws to protect themselves in their nefarious business, or will the law-abiding citizens awake to a sense of duty and destroy the political barriers which these marauders against the public welfare have erected?

What is a living and eternal truth?

That reforms which are advocated by men or parties may subject them to the ridicule and abuse of the disreputable for awhile, but right is sure to conquer in the end, and virtue never wrecked a political party or foundered the ship of state.

ECHOES FROM TEMPERANCE CAUSE.

The saloon must go or law will go. The saloon lives by law and by law it must die.

The saloon is the high school of high crimes and misdemeanors. The school room is *en*nobling; the bar-room is *ig*nobling.

As the saloon in politics outlaws moral men, will not moral men outlaw the saloon?

The liquor traffic must be suppressed or it will suppress the home.

To cast a saloon vote is to say to your son that he may legally become a drunkard. Protect the home from the saloon, or the saloon will destroy the home.

The ballots of freemen must defend the homes of freemen. The saloon is in politics—why not put home there? it has a better right to be there.

Use your ballot as a weapon to defend your home, just as the liquor men use their ballots to defend the saloon.

To be a child of God is to be an enemy to the saloon. The stain of barroom blood dishonors Christian Government.

If a man's name has the right to be on a saloon license petition, it has no right to be on the church list.

A license ballot has no place in the hands of a Christian man.

Every vote for the saloon is a vote against the church. Law has no right to give license to wrong as there is no neutrality between right and wrong.

The liquor traffic and free institutions are nearing the crisis of a death grapple.

Were it not for the saloon influence, both city and State service would be filled with clearer heads and cleaner hands.

When bad men organize that wrong may triumph, let good men combine that right may win.

A vote cast for a true principle was never lost and never will be. To the ballot box to save thy son.

Vote for home everywhere as against the saloon anywhere.

No true manhood can rule the State when rum has licensed freedom. To protect the American home and the American Sabbath, are the two great issues of the hour.

Make the ballot box a great central depot for the union of votes consecrated to God and home and country.

Every closed saloon is a triumph for a civilized community, and it is life or death whether society shall close them. Save the boys for the church of God, save them for useful lives in the future, save them for another 1861 when the nation may be again in peril, save them for the peace and comfort of parents in their old age.

We must gather around the family altar and firmly resolve to destroy by word, deed and action, the enemy of the home, society and religion, the curse of drunkenness.

WHOLE WORLD SOUL COMMUNION

MAY 27, 1888.

ALL MANKIND

WITHOUT REGARD TO RACE OR CREEDS.

ARE CALLED TO UNITE FOR

30 MINUTES IN SOUL COMMUNION.

TIME: 12 M. SALEM, OREGON.

THE WORLD'S SOUL COMMUNION TIME-TABLE.

The 27th day of each month, and from 12 m. to half-past 12 p. m., being the time fixed and inspirarationally communicated through THE WORLD'S ADVANCE-THOUGHT for Soul Communion of humanitarians throughout the world, regardless of race and religious faith—the object being to invoke through co-operation in though and unity in spiritual aspiration the blessings of universal peace and higher spiritual light—we give below a table of corresponding times for entering the Communion in various localities:

When it is 12 m. at Salem, Oregon, it is at—

Austin, Texas	1:48 p. m
Boston, Mass	3:28 p. m
Burlington, Vt	3:18 p. m.
Buenos Ayres, S. A	4:18 p. m.
Buffalo, N. Y	2:55 p. m
Columbia, S. C	2:48 p. m.
Cape Horn, S. A	3:43 p. m.
Cape of Good Hope, Africa	9:26 p. m.
Chicago	2:20 p. m.
Detroit, Mich	2:38 p. m
Frankfort, Germany	8:43 p. m.
Frankfort, Ky	2:33 p. m.
Fredrickton, New Brunswick	3:43 p. m.
Halifax, N. S	3:18 p. m.
Harrisburg, Pa	3:03 p. m.
Iowa City, Ia	2:03 p. m.
London, Eng	8:11 p. m.
Lecompton, Kan	1:48 p. m.
Little Rock, Ark	2:03 p. m.
Mobile, Ala	2:18 p. m.
Memphis, Tenn	2:11 p. m.
Nashville, Tenn	2:23 p. m
New York City	3:15 p. m
Norfolk, Va	3:05 p. m
Omaha, Neb	1:38 p. m.
Philadelphia, Penn	3:11 p. m
Pittsburg, Penn	2:51 p. m.
Rome, Italy	9:01 p. m.
Savannah, Ga	2:48 p. m.
Santa Fe, N. M	1:07 p. m.
St. Domingo, W. I	3:33 p. m.
St. Paul Minn	1:58 p. m.
Santiago, Chili	3:28 p. m
Sioux Falls, Dakota	1:48 p. m.
San Francisco, Cal	12:01 p. m.
Vienna, Austria	9:21 p. m.
Vera Cruz, Mexico	9:48 p. m.
Walla Walla, Wash. Ter	11:18 p. m
Augusta, Maine	3:33 p. m.
Baltimore, Md	3:08 p. m.
Berne, Switzerland	8:41 p. m
Berlin Prussia	9:09 p. m.
Constantinople, Turkey	10:11 p. m.
Cincinnati, Ohio	2:26 p. m.
Columbus, Ohio	2:38 p. m.
Caracas, Venezuela	3:46 p. m
Charlottown, Prince Edward's Island	3:58 p. m.
Dublin, Ireland	7:46 p. m.
Edinburg, Scotland	8:01 p. m.
Dover, Delaware	3:09 p. m.
Ft. Kearney, Neb	1:33 p. m.
Georgeton, British Gua	4:18 p. m.
Havana, Cuba	2:51 p. m.
Honolulu, S. I	9:51 p. m.
Jerusalem, Palestine	10:31 p. m.
Lisbon, Portugal	7:49 p. m.
Lima, Peru	3:04 p. m.
Milwaukee	2:18 p. m.
Indianapolis, Ind	2:28 p. m.
Montreal, Canada	p. m.
New Haven, Conn	3:18 p. m.
Newport, R. I	3:28 p. m.
New Orleans, La	2:11 p. m.
Ottawa, Canada	3:08 p. m.
Panama, New Granada	2:53 p. m.
Paris, France	08:19 p. m.
St. Petersburg, Russia	10:11 p. m.
St. Louis, Mo	2:11 p. m.
St. Johns, New Foundland	8 38 p. m.
St. Paul, Minn	1:58 p. m.
Smithtown, Jamaica	3:36 p. m.
Springfield, Mass	3:21 p. m.
Salt Lake City, Utah	12:43 p. m.
Tallahasse, Fla	2:33 p. m.
Vicksburg, Miss	2:08 p. m.
Wilmington, N. C	2:59 p. m.
Washington, D. C	3:01 p. m

IT IS ARRANGED FOR THIS THOUGHT CONFERENCE TO BE SIMULTANEOUS THROUGHOUT THE WORLD, AND CONNECTIONS THEREFOR HAVE BEEN MADE BY *ADVANCE THOUGHT* IN LONDON, PARIS, BERLIN, VIENNA, ST. PETERSBURG, YOKOHAMA, MADRAS, PEKIN, RIO JANEIRO, ROME, CITY OF MEXICO, BUENOS AYERS, HONOLULU, AND MANY OTHER CITIES.

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How to Form Spirit Circles.

Inquirers into Spiritualism should begin by forming spirit-circles in their own homes, with no Spiritualist or professional medium present. Should no results be obtained on the first occasion, try again with other sitters. One or more persons possessing medial powers without knowing it are to be found in nearly every household.

1. Let the room be of comfortable temperature, but cool rather than warm—let the arrangement be made that nobody shall enter it, and that there shall be no interuption for one hour during the sitting of the circle.

2. Let the circle consist of four, five or six individuals, about the same number of each sex. Sit round an uncovered wooden table, with all the palms of the hands upon the top surface. Whether the hands touch each other or not is usually of no importance. Any table will do, just large enough to conveniently accomodate the sitters. The removal of a hand from the table for a few seconds does no harm, but when one of the sitters breaks the circle by leaving the table, it sometimes, but not always, breaks the manifestations.

3. Before the sitting begins, place some pointed lead-pencils and some sheets of clean writing paper on the table, to write down any communications that may be obtained.

4. People who do not like each other should not sit in the same circle, for such a want of harmony tends to prevent manifestations except with well developed physical mediums; it is not yet known why. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them has a weakening influence.

5. Before the manifestations begin it is well to engage in general conversation or in singing, and it is best that neither should be of a frivolous character. A prayerful, earnest feeling among the members of the circle gives the higher spirits more power to come to the circle, and makes it more difficult for the lower spirits to come near.

6. The first symptom of the invisible power at work is often a feeling like a cool wind sweeping over the hands. The first manifestations will probably be table tiltings or raps.

7. When motions of the table or sounds are produced freely, to avoid confusion, let only one person speak, and talk to the table as to an intelligent being. Let him tell the table that three tilts or raps mean "Yes," one means "No," and two means "Doubtful," and ask if the arrangement is understood. If three signals be given in answer, then say, "If I speak the letters of the alphabet slowly, will you signal every time I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed and, from this time, an intelligent system of communication is established.

8. Afterwards the question should be put, "Are we sitting in the right order to get the best manifestations?" Probably some members of the circle will then be told to change seats with each other, and the signals will be afterwards strengthened. Next ask, "Who is the medium?" When spirits come, asserting themselves to be related or known to anybody present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body.

9. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and very sensitive to mesmeric influences. The majority of media are ladies.

The best manifestations are obtained when the medium and all the members of the circle are harmoniously bound together, and are thoroughly comfortable and happy; the manifestations are born of the spirit, and shrink somewhat from the lower mental influences of earth. Family circles with no strangers present are usually the best.

Possibly at the first sitting of a circle symtoms of other forms of mediumship than tilts or raps may make their appearance.

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MEETINGS.

Cleveland.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Meets every Sunday at 10:45 A. M., in G. A. R. Hall, 170 Superior St. Spiritualists and Liberalists earnesly invited to send their children, and the public cordially invited to attend FREE. RICHARD CARLETON, Conductor

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BANNER OF LIGHT CIRCLE-ROOM, No. 9 Bosworth street—Seances are held every Tuesday and Thursday afternoon at 3 o'clock promptly. Admission free. For further particulars see notice on sixth page. L. B. Wilson, Chairman.

BOSTON SPIRITUAL TEMPLE, Berkeley Hall.—Lectures by able speakers Sundays at 10½ A. M. and 7½ P. M. Richard Holmes, President; O. F. Rockwood, Secretary; Mrs. Mary F. Lovering, Corresponding Secretary; W. A. Dunklee Treasurer.

CHILDREN'S PROGRESSIVE LYCEUM, No. 1.—Sessions every Sunday at 11 A. M. in (large) Paine Memorial Hall, Appleton street, near Tremont. All seats free. Every one invited. Benj. P. Weaver, Conductor; Francis B. Woodbury, Corresponding Secretary, 45 Indiana Place, Boston. Sewing circle at 1061 Washington street Wednesdays at 3 P. M. Supper and social meeting in the evening.

FIRST SPIRITUAL TEMPLE, corner Newbury and Exeter streets—Spiritual Fraternity Society will hold public service Sundays at 2¾ P. M. Seats free.

SPIRITUALISTIC PHENOMENA ASSOCIATION, LADIES' AID PARLORS, 1031 Washington street—Sunday meetings at 2½ and 7½ P. M. Social meetings Thursdays at 7½ P. M. Jackson Hall, President; Dr. U. K. Mayo, Treasurer; Francis B. Woodbury, Corresponding Secretary; W. C. Vaughn Secretary.

COLLEGE HALL, 34 Essex street—Sundays at 10½ A. M. 2½ and 7½ P. M. Eben Cobb, Conductor

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1031 WASHINGTON STREET—The First Spiritualist Ladies' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary.

Newark, N. J.

The People's Spiritual Fraternity holds meetings every Sunday evening at 7¾ o'clock at Liberal League Hall, No. 177 Halsey street. Mrs. G. Dorn, President.

Detroit, Mich.

Fraternity Hall, corner State Street and Park Place. Meetings held every Sunday at 10:30 A. M. and7:30 P. M. AUGUSTUS DAY, Manager.

Chicago, Ill.

Avenue Hall, 159 22d street. Children's Lyceum Sunday, at 1½ P. M. Spiritualists and Mediums' Meeting, 3 P. M. Mediums' Receptions, first and third Tuesday evenings. Society Sociables, second and fourth Tuesdays in each month.

The Young Peoples' Progressive Society of Chicago, hold services sunday morning and evening in their hall, Wabash Avenue and 22d street, at 10¾ and 7¾. The best speakers and mediums are always engaged.

Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

The Chicago Association of Universal Radical Progressive Spiritualists and Mediums Society was organized May 9, 1884, under the constitution of the United States, and the State of Illinois, with Dr. Norman MacLeod as its permanent President, This society meets in Spirits' Liberty hall, at No. 517 West Madison street, at 10:30 A. M., 2:30 and 6:30 P. M., every Sunday untill further notice. The public are cordially invited to attend. Admission five cents to each meeting. NORMAN MACLEOD, Permanent President.

Cincinnati, Ohio.

Spiritual Healing and Developing Meetings, with speaking and music every Sunday at half-past 2 P.M. at the American Health College, Fairmount. Free to all.

The First New Spiritual Church, of Cincinnati, Ohio, meets every Sunday at 3 P. M., at Murch's Hall, No. 278 West Sixth Street, Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets every Sunday at 1:30 P. M. Mrs. M. L. Jackson, Superintendent. Spiritualists are cordially invited. Bring your children with you.

St. Louis, Mo.

The First Association of Spiritualists meets 2½ P. M. every Sunday in Brandt's Hall, southwe corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W Fay, President, No. 313 Market Street. Milton Lyle, Cor. Sec., 3006 Olive Street, St. Louis, Mo.

Toledo, O.

First Alliance of Progressive Thought meet every Sunday in Clark's Hall, Cherry street. A. H. Newcomb, President; W. M. Smith, Secretary.

American Spiritualist Alliance.

MEETS AT 52 WEST 15TH STREET, NEW YORK CITY, ON THE SECOND AND FOURTH WEDNESDAYS OF EACH MONTH AT P. M.

☞All Spiritualists are cordially invited to become connected with THE ALLIANCE—either as resident or non-resident members—and to take an active part in its work.

THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited to become members.

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THE BETTER WAY

THE WAY PUBLISHING COMPANY
Every Saturday.

L. BARNEY.....EDITOR
Assisted by a Corps of able Writers.

CINCINNATI,..... MAY 5, 1888.

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"He who misrepresents what he ridicules does not redicule what he misrepresents," but his own disregard for truth. Thus a clergyman of this city holds himself up to ridicule in seeking to cast doubt and contumely upon independent slate-writing. He says it is produced on the under side of the slate by a very small pencil, secured beneath the finger-nail of the medium, and in no other way is this phenomena possible! Strange, indeed; but quite untrue, for there are media for independent slate-writing who never touch the slate, and through whom writing is produced without a visible pencil; and others through whom writing comes inside of slates which are securely locked or fastened together by screws. What is the matter with the clergy? Have some of them yet failed to learn the value of veracity?

The circular for the Mount Lookout Scientific Institute has been received. We wish the enterprise a hearty God-speed. Nature has done all she could to make the spot all that it should be for the location of such a School and Sanitarium; and the aim of the founders, "To gather and disseminate a more definite knowledge of the refined forces known as Psychic or Occult, and the methods by which they can be utilized in conjunction with demonstrated facts in what is now known as Medical Science, to revitalize humanity and remove disease," is a high one, and much good to humanity will accrue if successfully carried out.

Address letters to M. J. Palmer, 838 Market St., Chattanooga, Tenn., or Lookout Mountain Scientific Institute, Lookout Mountain, Tenn.

A lady lecturer who was lately traveling upon one of the "trunk lines" of railway, had provided herself, as usual, with a full section in the sleeping coach, when the conductor was directed by a pompous gentleman, accompanied by his wife, to 'remove that person' to another section, already partially occupied, and let him and wife have that which she had engaged. The conductor said he could not even request such a thing, and, if he could, it would do no good, for the lady would not accede. "Probably she would if you tell her who I am. Tell her I am a minister," said Rev. Pomposity. She was told. "Tell the gentleman that I also am a minister," was the lady's answer, "and that I propose to *keep my place*." This finished the argument.

GLINTS OF PROGRESS.

A man whose belief fails to coincide with yours, and who utterly refuses to subscribe to your creed, is not necessarily a fool nor a knave, although he may suffer in your esteem. The real logic of his position may exceed that of yours, and he may be seconded by the laws of nature and the best discoveries in science, while you have nothing but barren faith; and yet it is not impossible that you and your friends will manage to have him recorded in that unfavorable sense which some people attach to Spiritualist, Infidel, Unbeliever, etc., simply because you do not, and cannot, understand the integrity of his avowals, nor the rational structure that sustains them. It would evidently be more modest and in far better taste to ascribe to your ignorance that which you cannot comprehend, than to charge it to the mental or moral delinquency of your neighbor, for in a majority of instances you would thus come much nearer the truth and mete to yourself a better measure of justice.

The world is becoming thoughtful and seeking those truths through investigation which "revelation" has omitted to disclose. The advance of this work is not rapid, and some of it is even crudely begun and inexpertly prosecuted; but the end will be gained by even this long process, for truth will not keep herself forever concealed from the honest seeker. Truth is honestly personified, and her true affinity is honest effort; therefore all honest men and women will enjoy her favors first or last. But they must be earned, just as everything worth having is earned, by unremitting toil.

No sane man will attempt to disguise the fact that the old orthodoxies are emaciated and barren, and that their principal sustenance is in strawberry festivals, oyster suppers, concerts, socials, grab bags and religious lotteries. The people want something better; something with a higher motive; and they are assured of its attainment. They are very near it, and some have even seen the gates ajar and discovered beyond the vestibule of an exalted humanity, and they are reducing this species of discovery to such a system that they will ere long understand its true significance. Perhaps some already know it as it is known of angels, and understand in some degree the glory of the land of Beulah and the happiness of its denizens. This is knowledge indeed, which is the most powerful sponsor of truth.

TRAMPS.

There are said to be at least 50,000 tramps in the United States—an immense army of vagabonds subsisting upon what they can beg or steal, and capable of any crime. How to abate this great national nuisance is a problem. But it is one with which the authorities will have to wrestle. What will remedy this great and growing evil? is the great question, and it will have to be agitated by the people and sooner or later legislated upon; for the petty crimes and larger atrocities of this brotherhood of organized vagabondism are growing more and more outrageous, and the people of city and country, the latter especially, cry out for redress and protection.

HOW ONE MAY DECIDE.

To the Editor of the Banner of Light:

It is difficult for those who have given the subject but little attention, to draw the line between personating by spirits and the spirit form materialization phase; and it is, no doubt, the duty of the mediums, as well as the spirits to separate and distinctly state which phase the sitter is to expect to witness—thus avoiding the danger of allowing the personating of a spirit to pass current as a genuine spirit-form manifestation.

Recently a stranger informed the writer that he attended a seance with one of the most renowned mediums for the materializing phase, the medium was an entire stranger to himself and wife. He was a member of a prominent Congregational Church in Boston. He said that in the early days of Spiritualism he was used as an instrument to write, but of late years the power had not been made manifest. He recently felt impressed to go to the seance alluded to. The room was quite dark, but he could discover forms moving about, and one came up by his side and said: "I am Cousin Hattie. Your two children and sister are here. My husband is present, and wishes to see you very much, and if he can '*build up*' he will come out and speak to you."

The two children purported to materialize, and spoke to him; but when I asked the man if he actually *saw* a form that he recoguized he admitted he did not, and that all the test involved in this transaction lay in what was spoken by these forms, which might or might not have been his spirit-friends and relatives. "But," said he, "what was said by the forms was true in fact and in every detail."

He said he was led to the cabinet by a form having a hand which felt precisely like that of an individual in the mortal body. Is it not possible that spirits often control mediums to give undoubted tests—like the above named—and control the medium to personate, and to take steps to aid in "the building up" of the form sought to be presented, that its appeal to the recognition of friends present may be the more complete?

Where can the line be drawn between that of full-form manifestation, independent of the medium, and spirit-impersonation by the medium under spirit-control? Long experience with and investigation of any particular medium for this phase, it seems to me, is the only way out of the difficulty.

BOSTON, MASS. JUSTICE.

The above from the Banner of Light of April 28, we quote for the benefit of our readers, and would add that there seems to be yet another way of obviating the difficulty of deciding the question. If the sitters will bear in mind that a spirit who fails to have power to clothe himself in a tangible form organized from the elements, to come forth to greet friends, is likely to do the next best, *i. e.* clothe himself in the already organized form of the medium and come out and hold converse with those in the mortal. Let the friend to whom he comes not, ask, "Is this really *you?*" any more than you would ask a friend in earth-life who was wearing a borrowed overcoat, "Is this really *you?*" meaning the coat. In either case an affirmative answer would be perfectly true; and would you be justified in either if you called him a *falsifier* and a *fraud*, and the garment or the one who loaned it a *fraud?*

Rather, hold this in your mind that though you prefer to greet your friends in a genuine, materialized form of their own; yet if that is impossible with them at that time, you will accept them in the next best they can do; and by your generosity and reasonableness in this matter they will be strengthened and feel encouraged to make still further efforts, and *will succeed better* every time they make the attempt and meet with no rebuf. Ask with honesty of purpose, but not with censure, "Is this a body you have materialized to clothe yourself in? or are you using that of the medium for the time?"

He who goes to these seances as an *honest* investigator will be met with honesty—if it is there. If it is *not* he will soon feel that it is not the place for him to investigate and try elsewhere.

Also, if the sitters, especially regular sitters, will ask the controls to announce impersonations, that there may be no misunderstanding about it, I think they will do so.

Impersonations are as genuine as materializations, as far as that is concerned; but when one is given where the other is is sought, without any explanation on the part of the controls, dissatisfaction and distrust result. Spirits and mortals should concert to obviate the difficulty and remove this great stumbling block to many seeking to advance in the study of spirit philosophy and spirit manifestation.

"OUT OF THE MOUTHS OF BABES."

I loved my babe and watched for the first dawning of intelligence in her sweet, dark eyes, and resolved that with all the highest there was within me, and asking assistance of the Divine powers for the carrying out of that resolve, to give her mind in its earliest impressions an impulse in the right direction. I did not strive to teach her of life and death, etc., in any weighty manner, nor to check her childish impulsiveness, only when she came questioning on any subject, I answered her ever with the truth, to the best of my ability, feeling that the very intelligence which prompted the question would, in some manner, comprehend the answer. When yet almost a baby, she first knew of death. A mother, who was neighbor to us, was called away from her children. My child was, of course, greatly interested and asked many questions: "What does 'dead' mean?" "Why don't she speak?" "What is the coffin for?" "Can't she come back any more?" etc., etc. All of these I answered according to the light of our spirit philosophy, couching it in language she could comprehend, and making easy illustrations; my husband assisting, and he added that folks should not grieve when their friends died, because we would all go there sometime and be together again; and we each must go when our time came, and it was all right. We wondered how much of it she understood. A few months later her father lay very sick, and death seemed very near. My own heart was nearly breaking, and my faith and knowledge of the future life and in spirit return did not seem to sustain me. He asked her what she would do if he died. She looked at him a moment with those honest eyes and answered deliberately, "I dess we'd be sorry, but we would not cry, 'tause that would n't be right. Mama and I would det there sometime. Soon as our time tomes."

How that little one's faith, and the way she expressed it, strengthened us. The very thing we tried to teach her in theory, she was teaching us in practical application.

Later on, the pastor of the church, a good, kind, genial man, who had by his good life endeared himself to all, of whatever denomination, was suddenly called away, the news of which was received while Sabbath-school was in session, and great grief was manifested. Our little one came home apparently feeling a little indignant, and gave expression to her feelings with: "What did they cry for? Wasn't it his time to die? Was n't it all right, mama? I dess all his folts in the beautiful tountry were glad to see him toming." And ever in contemplating this great change she takes the "other side" view of it. Truly "Out of the Mouths of Babes."

GLIMPSES.

One evening while sitting in our little home-circle, I heard, spoken slowly and measuredly, although not musically, the words: "There is a land where the fewer come," and with the words, a scene differing widely from any I had ever before beheld, gradually opened to my vision and a sense of coolness pervaded and surrounded me, bearing with it a consciousness that the temperature of that locality never changed. For a moment the feeling was restful; for in that peculiar atmosphere there could be no heartaches, no suffering from sympathy for others, that I had known so much of in earth life. Why, I could not explain, yet I felt that it was impossible. As these thoughts were passing, I was noticing the country. It was not of vast extent, and I was impressed with the strangeness of the fact, that although there were trees, rocks and streams, and all that goes to make up a beautiful landscape, yet it was not beautiful. I wondered why. What did it lack? I began to look about me and notice details. There were rocks, not moss-covered, not grand, not anything in particular, no adjective suggested itself as I looked at them. They were simply rocks. In the same way the trees were trees, simple facts. And the water, unlike the limpid, sparkling, crystal liquid I had looked upon in other parts of the spirit-world, seemed imbued with no musical murmurings, no nameless beauty. It was water, and there became a necessity, and the whole was but an aggregation of these details, and knowing that all inhabitants must be in harmony with their surroundings I began to give thought to the denizens of such a place, when several appeared before me, though they seemed not to be aware of my presence. Their presence and bearing seemed very strange to me. It seemed to me that a straight geometric line would fairly represent any one of them. It was what was absent about them that filled me with wonder. There was no warmth nor color. Their brains in some of the convolutions seemed abnormally large and active; other portions seemed wanting, and their hearts seemed, from want of exercise of the affections, or some other cause, very small, never to have grown an atom after birth; and the blood, what little coursed through their veins seemed of a gray, transparent color. Their pleasures seemed in the cold pursuits of science—mathematics, philosophy, etc.—in its most austere phases. At this point of observation I began to realize a chill in my own being, and to see that I myself could not exist there for any length of time, though greatly interested in investigating. A call from my baby, which sent the warm blood pulsing through me, bringing all that warmth which is always an accompaniment of love, melted the cold vision away, and left me filled with disappointment that I had not been left to investigate a section which I had never heard of before, but was glad to revert to the words which I had heard. I think truly it must be the "fewer" who arrive there. They were not *wicked* but *loveless*. I would like to hear from any one else who has visited there. I would like to know more of it. G.

AS TO MME. DISS DEBAR.

A slight criticism is ventured upon the position THE BETTER WAY is supposed to have assumed regarding Mme. Diss Debar. This we gather from the comments of esteemed correspondents, but they have indulged in an inference which the facts do not sustain. The only thing we have contended for, outside of justice for this woman, is that, if she is guilty of fraud, Spiritualism cannot be held responsible for it to a greater degree than Methodism, Presbyterianism, Episcopalianism, Swedenborgianism, or any other ism, is held responsible for the crimes of its scores of frauds, and that to condemn Spiritualism on account of the short-comings of some who profess to live up to its exalted teachings, is tantamount to the condemnation of everything good which is infested by hypocrites. We cannot afford this. The world cannot afford it. Carried to its legitimate conclusion, it would bring confusion and ruin upon every church, every reformatory association and every every brave and noble effort for the amelioration of humanity in all Christendom.

We know nothing about this case in New York, except the fact that the secular press presents it in the most unfavorable light, as they do everything which can be distorted into ridicule of Spiritualism; and it is possible that the facts will never be known from a purely unprejudiced standpoint, for both sides of the case are too much excited just now to make a cool statement. The newspapers have elected themselves judge and jury and are now hankering after the office of executioner. With public opinion thus biased, how can it be reasonably expected that justice will be done? Still, the managers of this journal have not been derelict in their duty to the great body of Spiritualists throughout the world who are looking upon this case with absorbing interest. They have sent to New York a representative who will investigate it with an impartial apprehension of its apparent facts, without fear or favor, and his report, when ready, will be published in our columns, without regard to whom it hits or to the severity of the blow. Until this occurs we have no opinion for either the public or ourselves.

The following letter, as its personal character will show, was not intended for publication. Its author, nevertheless, has consented to its appearance in the "BETTER WAY," on the plea of his friends that some good to the cause of TRUTH may come out of it.—[Editor BETTER WAY.

Letter to an Orthodox Friend.

It would require volumes to elucidate fully the momentous question referred to in your esteemed favor of———. I must, therefore, confine myself to a general survey of the subject. Before entering upon it, however, permit me to say that in forwarding to you the communication from your brother, I thought it due to his memory that I should do so, and that you would be rejoiced to hear from himself that he still lived. You will bear me witness that I confined myself from the first to the last sentence of my letter, to a bare narrative of what had occurred to me, without endeavoring to influence you in the least.—But your remarks and argument make it necessary for me to give you the reasons for the faith (I should rather say, for the knowledge) that is in me.

You say that what I wrote you "apparently involves a mystery that (you) I cannot fathom;" that you "shrink from any attempt to penetrate beyond what God has revealed;" that the parable in Luke xvi proves, conclusively, that no communications between the disembodied spirits and the living is permitted;" and that: "to think otherwise would add a restless discontent to my (your) existence." You will readily perceive that there is here enunciated a conflict within yourself which militates against an impartial judgment. I am differently circumstanced. The reason which God vouchsafed to me, I feel that I must apply to the search of TRUTH, his divine attribute, especially when it has for its objective the elevation of my nature.

I will speak 1st of the divine origin of spiritualism; 2dly, of the proof of its reality in our day and its demonstration to myself, and 3dly of what it has done for me, and should for all those who accept it with a full sense of its moral majesty.

I open with this prediction of the celebrated French divine, the Abbi Lamennais, author of the work that made such a sensation in the religious world: "Paroles d'un Croyant" (Words of a Believer). "Sooner or later, a great religion, immutably one, as ancient as the human race, as unchangeable in its essential bases as God himself, shall come out of the present chaos and realize a greater unity among men than the past has ever known."

Guizot says in his "Meditations upon the Religious Questions of the Day." Belief in the supernatural is a fact natural, primitive, universal and constant in the life and history of the human race. Unbelief in the supernatural begets materialism; materialism, sensuality; sensuality, social convultions, amid whose storms man again learns to believe and pray."

The great Arago says: "He who outside of pure mathematics pronounces the word "impossible," lacks discretion."

The laws of God are eternal, immutable and universal. What he has decreed for one time and one place and one people, He has decreed for all time, for all places and for all peoples, when and wheresoever He may elect to apply them. Hence, what has been, can be. We find spiritualism to be the basis of every positive religion upon earth. The divinity of the bible clearly rests upon it. Eliminate therefrom its "inspiration" (which is the spirit of God and of his angels or messengers), and nothing remains but the traditions of all histories.

"In the beginning God created the heaven and the earth," and "the spirit of God moved upon the face of the waters," and "God created man in his own image."—Witness the all-pervading spirit at the birth of the creation!

The direct spirit-writing which God has permitted in our day, to stem and repel the tide of materialism and its progeny, anarchism, He, himself inaugurated when He laid the foundation of religion. "And Moses turned and went down the mount; and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God graven upon the tables."—Exodus xxxii. Par. 15. Again, at the feast of Belshazzar: "In the same hour came forth the fingers of a man's hand and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote." Daniel, V, Par. 5.

This law is in existence still and always will be, and in obedience to it we obtain to-day, writing on any substance and between the slates.

As to the appearance of spirits upon earth, here are a few of the passages in the bible narrating the visits of talking and, dumb spirits to men: Genisis xix, 1; xviii 1-2; xxxii, xvi, 7; Ex. iii; 1 Kings, xix; Num. xxii, 31; 1 Sam. xxviii. 14; Job iv, 14-17; Dan. ix, 21; x, 9-10; q, 18; viii, 15-16; Acts, vii, 35; Ezekiel. viii, 2; xl, i.

The Christ himself returned to earth as a spirit or as a materialized spirit, as witness: (First Corinthians, 15th chapter,) "And that he was buried and he rose the third day according to the scriptures, and that he was seen of Ceiphas, then of the twelve. After that, he was seen of five hundred brethren at once,.....after that he was seen of James, then of all the apostles, and, last of all, he was seen of me, &c." Jacob's vision presumes the intercourse of spirits between heaven and earth. Angels and spirits not only appeared, but spoke, even through the medium of a beast of burden. "And the lord opened the mouth of the ass and she said unto Balaam: "What have I done unto thee?" Numbers, xxiii, Par. 28.

In quoting to me the parable from Luke xvi, which you deem "conclusive," you say: "The Christ refuses to grant the pathetic request of the "lost brother, saying that there is a great gulf fixed between heaven and earth." You must have quoted this from memory. Permit me to say that upon examination, I find that you are mistaken. The dialogue is between, not Christ, but Abraham and the "lost brother;" and it takes place in the ultramundane regions; and the "gulf" is the one which separates the abode of the blessed where Abraham is with Lazarus from the place of torment where the "lost brother" is; and Abraham says: "and between us, (him and Lazarus) and you, (the lost brother) there is a great gulf fixed;" (which really means, not a chasm or ravine, but a condition; that which exists between the good and the wicked) "so that those who would pass from hence to you cannot; neither can they pass to us, that would come from thence," (that is, the place of torment; for surely, the spirits of the righteous from the earth can and must go where Abraham is). Then the "brother" entreats Abraham to send Lazarus as a messenger to his brethren on earth. And what is Abraham's answer? Does he say that it cannot be done or that there is a gulf fixed? Not at all. Abraham saith unto him: "They have Moses and the prophets: let them hear them." "And he (the brother) said: Nay, Father Abraham: but if one went to them from the dead they will repent." And he (Abraham) said unto him: "If they hear not Moses and the prophets neither will they (the brethren) be persuaded though one rose from the dead." Here is the feasibility of its being done admitted, and the permission is denied simply because of its uselessness.

If, therefore, as so abundantly proven by the very bible, the Lord wrote and engraved with his own hand, and, as in the case of Belshazzar, commanded a materialized spirit to write; if the Lord himself appeared to Moses, if an angel wrestled with Jacob, if the Christ appeared, as a spirit, to mortals, if numberless angels or messengers have, likewise, done so: if they have spoken, if even an ass has spoken, what wonder that in this our day of materialism, sensuality and anarchism, the laws of God being eternal, immutable and universal, He should allow, as the only curb to the evil tendencies of mankind, the manifestations of his spirit, through the spirits of his creatures?

2d. As to the reality of the direct, independent spirit-writing and other phenomena, it is too late in the day to deny them or attempt to deny or ridicule them. Millions believe in them because they have personal experience of their verity; for, after all, "a fact is always a fact, and nothing can ever make that a fact which has not existed."

Among the scientists who have the moral courage to avow their honest convictions, I find: J. H. Fichte, the German philosopher and author; Professor DeMorgan President of the Mathematical Society of London; Dr. Robert Chambers, Professor Hare; Emerits, Professor of Chemistry in the University of Pennsylvania; Professor Challis, the late Plumerian Professor of Astronomy at Cambridge; Professors Tornedom and Edland, the Sweedish Physicists; Professor Gregory, F. R. S. L.; Lord Brougham; the London Dialectic Society; Crewwell F. Varley, F. R. S; Camille Flarumarion, the French Astronomer, and Member of the Academie Francaise; Alfred Russell Wallace, F. G. S.; Dr. Lockhart Robertson; Nassau William Senior; Baron Car du Peel, Munich.

Nowhere does the bible teach the immortality of the soul. It takes it for granted. It was in the innate concience of man in the early ages, and even down to the eighteenth century. Materialism, Atheism and their off-spring, Anarchism, are of very modern growth.

Now, the great, all-sufficient, tangible, ineontrovertible test and proof of the immortality of the soul which alone can satisfy the masses in this positive, matter-of fact age, is that of the direct, independent writing of a spiritual intelligence on any substance or beteen the slates. Any true medium can satisfy you of this fact; and, "a fact is a fact and nothing can unmake it."

It was vouchsafed for the first time to Baron L. de Guldenstubbe, of Paris. In his work entitled, "La Realitie des Esprit, et le Phenomene Merveilleux de leur ecriture directe demontrees," The reality of the spirits and the Marvellous Phenomenon of their direct writing demonstrated, 2d edition, Paris, 1873, on page 84, he says that convinced that in this age of materialism and incredulity, nothing but the positive, irrefutable fact of a direct, independent communication from the spirit world could satisfy mankind as to the existence of an immortal soul, he fervently and untiringly beseeched the Almighty to grant him this great boon. He, accordingly, placed in a small box a piece of paper and a lead pencil, locked it and kept the key on his person. He waited twelve days, and on the 13th of August, 1856, he found mysterious characters traced upon the paper, and ten times during the same day was this repeated. On the following day he had twenty communications, some of them in the Esthonian language. Some time after, his friend, the Count d'Ourches, to ascertain whether they came from evil spirits, applied the test of St. John, iv. 2, and wrote:—"Know by this sign the spirit of God; any spirit which confesses that Jesus Christ came in the flesh, is of God;" and ten minutes later, a sympathetic spirit, whose handwriting and signature the author recognized wrote: "I confess Jesus in the flesh." A phenomenon which, says he, must confound the *orthodox demonophobes* who only believe in communications from evil spirits. Baron Guldenstubbe had in the course of several years more than two thousand experiences in twenty different languages; the fac-similes of the most interesting he gives in his work. They were witnessed by over five hundred persons of distinction and occurred all over Europe in the most noted churches, cemeteries, galleries, museums, monuments etc. Among the distinguished and illustrious persons who were eye-witnesses of these phenomena, he mentions in his work: Mr. Delamarre, Editor-in-chief of *La Patrie*; Mr. Deune, of the same paper; Mr. Matter, member of the French Academy; Mr. Lacordaire, brother of the famous Dominican; Mr. Emile, de Bounnechose, brother of the Cardinal-Archbishop of that name; Mr. Delaye, Author; Mr. Choisselat, Editor-in-chief of the *Universe* (organ of the Catholic Church in France); Count de la Boulaye; Hon. R. Dale Owen, United States Minister to Naples; Mr. Kyd, son of General Kyd; Mr. Giorgii, a pupil of Ling; Mr. de Rance, Ex-Deputy from Western Glanders; Count d'Ourches; Baron de Rosemberg, German Ambassador at Wurtenberg; Prince Leonid as Galitzin; Prince Metschersky; Prince Shakowskey; Dimitri, Marshall of the Nobility of Moscow; Colonel Toutcheff; Baron Boris d'Mexkull, of Esthonia, etc., etc., etc.

Concerning the pretended religious scruples against the evocation of the dead, Baron Guldenstubbe says: (page 98) that they do not rest upon the authority of the Bible. "Those absurd objections," says he, "are but the bitter fruit of the demonophobia of our orthodoxes." "Deteuronomy (chapter xiii. and xviii. only forbids evocation, divination, etc., if those who practice them seek to lead Israel away from the worship of the Almighty in order to serve other gods." This prohibition was considered necessary at a period when polytheism (the worship of many gods) was in vague among some neighbors of the Israelites.

Lamartine, says: (Entretien VIII) "There are in the world, two worlds: the world we see and the invisible world; the one is as certain as the other, although it does not come within the scope of our senses because it comes under the scope of the sense of senses which is the mind. I pity, without condemning those who do not believe in an invisible world. As to myself, I believe a thousand times more firmly in it than in this visible world; for I believe in the work of intelligence a thousand times more firmly than in this visible world; for I believe a thousand times more firmly in the work of intelligence than I do in the phenomena of Nature."

The demonstrations I myself have had of the presence of spirits, through the slates and otherwise, have been of such a character that to doubt their reality would be like doubting my own existence. Besides, as the communications I have received contain the loftiest sentiments of love, comfort and devotion, couched in the most beautiful language both in prose and verse, invariably in the handwriting of the departed, often containing expressions and allusions to incident, of their former life absolutely unknown to any but themselves and me, I know their sanctity and authenticity, for I apply the rule of Christ: "By their fruit, shall ye know them." And what have been the fruits for me? I will tell you. My spiritualism has opened my eyes to the divinity of the Bible and the Bible has confirmed my spiritualism, knowing, positively, that the soul is immortal and that my most loved ones are in the spirit-world and in the region of the blessed, I strive at every moment of my life so to conduct myself, so to improve my spiritual condition, that I may become worthy of joining them. I live, as the old Roman said he wished he could, in a house made of glass, for I know their spirits are about me. Far from being restless, I am tranquil; my intelligence is quickened, my moral aspirations are the highest. I strive to do my duty to my country and to mankind. To me death can bring no terrors, nor poverty desperation. The loved ones are my comfort, my hope and my support.

IGNOTUS.

To C. M, Keith, et al.

ANTIOCH, Cal., April 16th, 1888.
SIR, MADAM, OR MISS:

Your simple statement in regard to Ignatius Loyola, if it helps either side of the soul communion question helps mine, that is, if it is really a fact that he does oppose it. There are so many personations one has to be careful as to identities. The first thing to be settled is, has Ignatius Loyola really and truly come over on the side of progress? If he has not, then he would oppose for the very purpose of aiding, knowing that his sanction would bring it into disrepute; but if his heart is really changed, if he has truly thrown off his allegience to the "mother church," then it is just what I should expect, to-wit: that he would oppose it on logical grounds.

As to being "self-glorious," we believe in self, in the powers within, and intend to open that kingdom and sit upon its throne. It is ours by right, and as to denouncing the bible, I unhesitatingly say, as the so-called "word of God," it curses the world. Simply as a record of crude communications, visions, etc., it is not destitute of good, but used as authority, away with it.

That which gives it its characteristics as the bible, I repudiate. The good things therein were the property of the race before the book was known. As to the ministry, our criminal records tell their own tale, and yet despite this fact, I have always felt that in making up a verdict upon the basis of our criminal records against the class, there was an injustice, from the fact that ministers, for the most part, are mediums under false conditions.

Who are those who become the earnest converts in our revivals? Mediums, and mediumship can be made a curse as well as a blessing. As to the accusation of subjecting mediums to cruel test conditions, your observation leads you to a different result from what mine does. The most staunch defenders of mediums I have ever known have utterly repudiated Jesus as an actual character, and have remanded the friends found to exist in connection with genuine mediumship back to their true source, opposing christian spirits.

I have not been aware that Mr. Dennis, or any one else, denied any one the right to hold communion with their loved ones. I have not read all of Mr. Dennis' articles, but I have never understood him to even hint at anything of the kind. But Mr. Dennis can speak for himself; I do not see the reason for bringing him in, in a letter to me.

"I say that a wholesale condemnation of the bible, christianity, and the reality of Jesus of Nazareth, will do much to demoralize the world."

Those are your words, but I have yet to learn that your "I say" has more weight than the "I say" of others; and as to the reason you give, to-wit: that "good men, women," etc., facts will sustain me in saying that there never have been better men and women who accepted the lible, Jesus and Chrisianity than there are who have rejected the whole in toto. Infidels, materiallsts, agnostics, all classes of unbelievers are in moral character fully equal, if not superior on the average, to Christians; consequently, your "I say," if it can find no better support than what you have given, falls to the ground.

But to make the above still stronger, I will state the well known fact that there are not, and never have been, worse men and women found outside the church, among those who utterly repudiate the bible, christianity, and Jesus of Nazareth, than have been found abundantly in the church, and advocating with tongue, pen, fire and sword, all three of the above.

It follows, then, that we must look elsewhere for the causes that produce good and bad men and women. It takes time, as I, an almost thirty-years-Spiritualist, know by personal experience, to grow entirely beyond the cramping power of early education, and thus be able to reason independently of educated ideas to judge them from the same logical stand-point that we would anything else. I well remember when I thought I was doing a very brave thing to assent publicly, that the same law that would justify Elijah for his wholesale murder of the prophets (mediums) of Baal, would justify a Catholic for burning a Protestant, or a Protestant for hanging a Quaker.

That was twenty-five years ago. I now do not hesitate to say that the entire teachings attributed to Jesus, his healing powers, his exhortations to charity, love, etc., are but plasters for a diseased system of society that heal in one spot only to have the disease break out in another, and the experience of more than 1800 years shows this to be true.

Society is like to a railroad track the ties of which are human beings, and the teachings of the bible, such as submission to the powers that be, and all else of the kind, are on a par with one's telling such human railroad ties to be submissive; while the healing, charities, asylums, etc, are like taking ties that are no longer fit for use, or never were available, and careing for and patching them up—one out of a thousand, and leaving conditions that crush ten while one is being patched.

LOUIS WAISBROOKER.

That tree which has known only gentle breezes is never very deeply rooted; but the oak which has had to wrestle with the wind for very existence finds its vigor in the same life-struggle. Not equality, but emulation, is the key-note to universal progress.

Closing Exercises

Of the Spring Session of the American Health College, April 28 and 29, 1888, at Fairmount, Cincinnati, Ohio.

After singing and organ music and the silent breathing prayer of Vitapathy by the whole audience led by the Chaplain, the secretary read a statement of the business and increased success of the College. And the President exhibited its charter with the signiture of the Secretary of the State, and the great Seal of the State of Ohio attached. Also presented letters copy right of the United States covering and protecting the whole Vitapathic System of Health Practice for body and soul.

Then the students, who had been fully instructed, and showed evidence of it, by a full and satisfactory examination, were called forward and received at the hand of the President, each a high, double Diploma of the American Health College of the United States. The following named graduates received their Legal Parchments:

Amanda Seymour,	New Milford, Pa.
W. C. Gordon,	N. Monmouth, Maine.
Emma Hazen,	Cincinnati, Ohio.
G. W. Forbes,	Pittsburg, Pa.
D. W. Gladwin,	Bridgeport, Conn.
L. J. Todd,	Elkhead, Oregon.
W. H. C. Martin,	Columbus, Ohio.
Mary E. Keough,	Jonesville Mich.
Mary Reinhart,	Cincinnati, Ohio.
Betsey Smith,	Buffalo, N. Y.
D. C. Whitney,	Marellan, Wis.
A. H. Flower,	Boston, Mass.
A. Grandjean,	Cincinnati, Ohio.
F. L. Wiseman,	Bradshaw, Neb.
J. W. Hastings,	Ridgeway, Pa.
Joseph King,	Laurel, Pa.
Reuben Seymour,	New Milford, Pa.
A. G. Chalker,	Page Brook, N. Y.

After which President Campbell, the founder of Vitapathy, delivered his fatherly charge to the new Vitapathic Physicians and received them into the Vitapathic Brotherhood.

Then followed grateful speeches by the happy graduates, expressing their delight and enthusiasm in the great Vitapathic System, and their gratitude to their able teacher.

Others of the Spring Class who did not graduate will attend the Fall session which commences October 1st.

The grand and sublime religious rites and ceremonies of the Superior Vitapathic System of Health and Life for body and soul, accompanied by music and song, and the Vital silent prayer, took place on the following day, Sunday, April 29th, and consisted of the higher Vitopathic Sacrament, in which new vitalized milk is partaken of instead of bread and wine, and was partaken of by all present. Then came the grand and holy Baptism of Spirit, conveyed by the officiating minister, by the double "laying on of hands," and humbly received by all the graduates.

Then came the grander and more select Ministererial Ordination, Conferred by the High Priest of Vitopathy with double power, assisted by the Vitopathic brothers and sisters present standing around the baptismal candidate and minister, forming a circle of power and bond of love; while the ministering priest concentrated all power on the candidate's head, and ordained him full minister of Life and Vitopathy, with full power and authority to preach the Gospel of Life and heal the sick, and do all that a minister physician can do to benefit mankind in body and soul. A wonderful spiritual power was manifested and all were filled with joy and gladness.

The exercises closed with song and the higher benediction

J. B. Campbell, V. D. Pres.
S. S. Cook, V. D. Sec'y.
A. Liddell, V. D. Chaplain.

Pigmies are pigmies still, though perched on Alps;
And pyramids are pyramids in vales;
Each man makes his own stature, builds himself;
Virtue alone outbuilds the pyramids,
Her monuments shall last when Egypt's fall.
—Young.

PERSONAL.

J. Madison Allen, trance speaker, has closed his first engagement with the Spiritualist society at Peoria, Ill,, and been re-engaged for the coming month. Address 803 North Montgomery St., Peoria, Ill.

Miss Anna Cissna, Independent Slate-Writing and Trumpet Medium, has moved from Denman Street into more commodious apartments at 83 Mills Street, where she gives sittings daily, and would be pleased to see friends.

Mrs. Mary Englert is giving general satisfaction at her public trumpet seances. She holds three a week—Monday, Wednesday, and Thursday, at her residence, No. 67 Marshall Ave. We understand that she is first-class.

Miss Jennie B. Hagan will speak in Trenton, N. J., Sundays of May 6 and 13, and in Lynn, Mass., Sundays 20 and 27, and for the Woman's Christian Temperance Union, North Attleborough, Mass., May 23. She will fill week evening engagements in the vicinity of her Sunday lectures.

It is with regret that the good people of Cincinnati and vicinity, and particularly the members of the Union Spiritualist Society, part with the peerless speaker, Mrs. Nellie T. J. Brigham, who has gone to her home at Elm Grove, Colraine, Boston, Mass. We long for the time when she will again be with us.

The many friends of our fearless Editor in Chief will be pleased to learn that he is improving in health and is meeting with greater success in the interest of THE BETTER WAY than his most enthusiastic friends could expect. May the good friends on this and the other shore aid him in his noble work for humanity. His address is, Capt. L. Barney, care Colby & Rich, No. 9 Bosworth St., Boston, Mass.

Geo. W. Hunter, of Indianapolis, Ind., writes us that Spiritualism is growing rapidly in the Hoosier State, and that the people are taking a great interest in the Ohio Valley Association. Now is a good time to join in a good cause. All who may wish to do so can, by seeing or addressing the Secretary, Mr. C. C. Stowell, Business Manager of THE BETTER WAY. All Spiritualists should join this Association and help push the good work ahead. The objects are good and noble.

Boston Lyceum No. 1.

To the Editor of The Better Way.

The exercises were interesting to-day. Opening with song, Instructor lesson and banner march; over one hundred children participating—the following took part:

Allie Cummings, reading; Florence Waite, reading; Isador Goldsteen, reading; Mabel Waite, song (encored); Callisthenics, led by Conductor Weaver; Lillie Wendworth, reading; Sadie Peters, reading; Gracie Scales, song (encored). Adress by Miss Emma Ireland (under control).

Remarks were offered by Mrs. Butler in regard to the school, and she invited the children to go with her next Saturday afternoon to Horticultural Hall and see the performing lion. After song and target march the Lyceum closed.

I received a kind note from a lady in Missouri (who is a subscriber to THE BETTER WAY, and having read in your valuable paper the notices which you so kindly insert of the doings of Boston Lyceum No. 1,) asking for information in regard to forming a Lyceum in the place where she resides, saying the people were anxious to have a place where they could send their children, and not be obliged to send them to Sunday-school where creeds would be instilled into their minds. All the information in regard to the Lyceum will be kindly furnished the lady, and we hope that a Lyceum will be formed and be productive of a great amount of good.

It is time, Mr. Editor, that Spiritualists awake to a sense of duty and attend to the welfare of their children and send them to the Lyceum where they can be taught the beautiful lesson of spirit return, and all that appertains to it, so that ther lives might be cheerful and useful ones while in the mortal; and in doing so will fill our Lyceums, so that where now they are few in numbers would in a short time be many.

Respectfully yours, RICHARD LAUNDRY.
BOSTON, April 28, 1888.

The Round Table.

LIFTED OVER.

As tender mother, guiding baby steps,
When places come at which the tiny feet
Would trip, lift up the little ones in arms
Of love and set them down beyond the harm,
So did our Father watch the precious boy
Led o'er the stones by me who stumbled oft
Myself, but led my darling on.
He saw the sweet limbs faltering, and saw
Rough ways before us, where my arms would fail.
So reached from heaven, and, lifting the dear child,
Who smiled in leaving me, he put him down
Beyond all hurt, beyond my sight, and bade
Him wait for me! Shall I not then be glad,
And, thanking God, press on to overtake?
—Exchange

HALL OF SOC'TY OF UNION SPIRITUALISTS, CINCINNATI, April 29, 1888.

TO MRS. N. J. BRIGHAM:

Dear Madame—Your services in behalf of this Association and the cause of truth in Cincinnati and neighborhood during the month now closing, call for our grateful recognition and sincere thanks. We cannot make this expression too cordial and comprehensive, for in all your ministrations you have demonstrated that important and valuable psychological fact that the influence of moral teaching cannot be adequately exerted unless it is exemplified in the life and convertion of the teacher. We have found that your precepts are noble, and that they abide in your life, and thus the moral energy of your labors is assured of public maintenance. Through these the world has already derived incalculable benefit, but with the holy gift and magnificent powers at your command, the measure of this benefit is only in its inception; for that which has gone forth in your utterances is not only purely moral and uplifting in its tone and effect, but in leading human souls to that which is best, and making the best of them—it is educational in the highest sense—the training which makes men happiest in themselves and most serviceable to their fellows. You propose the highest and best attainable by man and show him how to reach it, and such work can never be in vain anywhere. In all thinking communities its influence must be far reaching and beneficent, and in Cincinnati it has been noticeably effective.

In taking leave of you, we desire to emphatically reiterate our appreciate regards for your good work here and elsewhere, to wish you and yours health and happiness, and to express the hope that the time may not be far distant when we shall again hear your words of wise counsel from this rostrum.

E. O. HARE, Pres't.,
C. C. STOWELL, Sec.,
In behalf of the Society of Union Spiritualists of Cincinnati, Ohio.

Keep up with the impression of life, young man; close up to the band. If you ever fall to the rear, where the elephants are, you are apt to get trod on.

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And Love shall wipe all tears from their eyes; and the faces of the sad shall grow radiant in the light of Eternal Dawn; the weary-hearted shall find rest; and the heavily-laden shall drop their burdens; for the Land of the Blest overfloweth with boundless mercies for all who enter therein.

This new volume consists of two parts; the first containing a series of articles by Spirit "Benefice," entitled "Thoughts from a Spirit's Standpoint," on subjects of deep importance, which all thinking minds would do well to read and reflect upon. Also, the personal history of a spirit, entitled "Outside the Gates," in which the narrator graphically depicts her progress in spirit-life from a state of unhappiness *outside* the heavenly gates to one of peace in the "Sunrise Land"—developing on the way stories of individual lives and experiences as well as descriptions of the conditions and abodes of the spirit-world. This portion of the volume concludes with a personal narrative of "What I found in Spirit-Life"—by Spirit Susie—a pure and simple relation of the life pursued by a gentle soul in her home beyond the vale.

Part second of this interesting book opens with "Morna's Story," in five installments—an autobiographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond. "Morna's Story" also tells of transitions from world to world, of sacred councils in the spiritual kingdom, and of the high development of mediumship in such a state, giving much information on important subjects to those who read. We also have here those interesting stories of several chapters each, "Here and Beyond" and "Slippery Places," which "Morna" has given to the world through the columns of the *Banner of Light;* and the book concludes with a new story of sixteen chapters, which that interesting spirit presents to the public for the first time, entitled "The Blind Clairvoyant, or, A Tale of Two Worlds." Those who have read the serials emanating from the mind of "Morna" through the pen of Miss Shelhamer, need not be told of what a treat they have in store in the perusal of this production.

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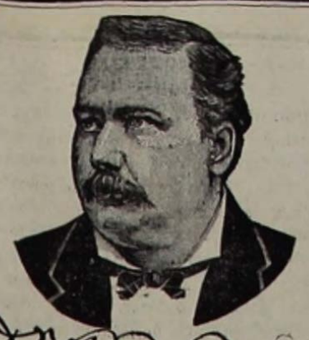
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APRIL 14, 1888.

To the Editor of The Better Way.

In giving the views of the truth of the "Whole World Soul Communion," I did not expect to create such a controversy of opinion. Bro. Dennis gets mad over my explanations. He says I called him selfish. I said I wished we had more unselfish ones to join us in this communion. If that coat fitted him, who is to blame? These are my desires, and what I am striving for, notwithstanding the large forests I am wading through: For the eternal spirit to give me power to overcome my defects; that a spirit of good will towards all may fill my heart, and that I may see more clearly ways and means to benefit mankind; that we may have more peace, happiness and spirituality; more of God's love and wisdom, to give us a perfect trust in the life eternal. Does this have anything to do with the downfall of truth? If so, I certainly have a beam in my eye. If not, then the forest is removed. I wish no quarrel with any one, only to defend what I believe to be truth, for truth's sake. Bro. Dennis says he will hold communion with the whole spirit-world; he also says: "The two worlds are so blended that there is no dividing line between them." Just so, brother; then what is it but a "Whole World Soul Communion," and it is a grand thing for our thoughts to reach out until they are seemingly lost to ourselves, they are bounding on with an irresistible force, to come back to us bringing new thought, new intuitions, which must, through these unseen forces bless mankind. Then each day we become a newer man or woman than yesterday. Then by uniting these forces at a given time, we concentrate our forces for greater good. When Nature casts off her old clothes, she ever puts on brighter ones. Spirituality means finding employment in more things, in finding a heaven in the mind. In sending out higher thoughts it attracts lower ones, and they become uplifted to higher and higher states of existence. The condition of our own minds effects others pleasantly, or unpleasantly as the case may be, though they may not know the cause. So our heart moves according to our state, or spirit. As our hearts are moulded, so the expression of our face will shape itself. So if our spirit is clothed with loving thoughts toward all mankind, we are uplifted, and in turn uplift others. So commune with us, Bro. Dennis, throw off this animosity; invite brother Tom and sister Jennie (I too, have a sister Jennie whom I hope will sit with us), that our uplifted spirit will make better conditions for all; at least let us be friends, for we are great only as we overcome bad conditions; we are good only as we overcome evil. When we allow our minds to become irritated, then we lose our power for good. When we allow our temper to get control of our higher judgment, then we lose control of the individual, and render the good we might do useless; and Bro. Dennis do you know how I intend to remove all beams and forests? I have set apart a few moments every day for silent soul-communion, to commune with higher ideals, that I may gain strength to overcome life's drawbacks, that my spiritual vision will see so clearly the higher walks of life, the beautiful beyond, that I may be able to overcome sorrow, discord, and all obstructions of this material life, and allow the roses to bloom, the beautiful lily to bud and blossom, that I may grasp all nature, and feel that my earth-life has been blessed through this all-powerful soul-land. I bid you God-speed and a life of happiness.

MARY E. BARKER.

SAN JOSE, CAL.

A.'s to Brother Curtis.

Written for The Better Way.

In an article published in last issue of THE BETTER WAY, over the signature of E. F. Curtis, your readers without regard to race, color or former condition, will find brotherly love so fully explained and demonstrated that none can for one moment doubt that the only true way to attain perfection and consequently happiness, is to seek the counsel of those spirits who acknowledge no law but their own wills, no ruler but their own impulses, and no God who would require them to make their bodies fit habitations for holy spirits. This holiness is not sentimentalism, but an every-day life of moral and physical spirituality, or, in other words, to cultivate such habits and actions and thoughts as will render the individual independent of his flesh when he has to lay it aside.

Your readers may also learn from the same five column exposition that no Christian is fit to rule because he has been and is under the guidance of one or more beings whose experience and purity render them his superiors. No Christian spirit (according to this writer) is a reliable teacher from the platform, because he learned his goodness from the Bible and in church.

There is a little story about a stolen spade, which seems pertinent here, with regard to those who do and others who do not know Jesus as a bright and powerful spirit. There was one witness who saw the spade stolen, but when the thief declared that he could bring five who did not see him take it, he was declared innocent. Of course, all classes of beings return, but we Christian Spiritualists may be excused if we judge the spirits by their fruits, and striving to "glorify God in our bodies and in our spirits, which are His." Too much liberty and too much nature is licentiousness, and the man who struggles to free himself from wholesome restraint, is not to be trusted as a teacher of righteousness. The only time freedom is obtained through such a life of perfect living, that no broken law sends in its bill and demands payment. I hope, dear Mr. Editor, the letter from E. F. Curtis may be read thoroughly and digested, as it will show his position to your readers, of whom I venture to say few have read "Mind and Matter," and still fewer cared to have it on their parlor tables. Evidently E. F. Curtiss has read my controversial letters, of which I hope this will be the last.

Very truly yours, C. M. KEITH.

Written for The Better Way.

Truth vs. Creeds.

Man, or rather a set of men, have taken the responsibility on themselves to teach poor, erring mortals how to evade that punishment that God has provided for those of his children who have gone astray. Can it be that these teachers of a so-called gospel think that they can change the designs of the Creator, the great ruler of the universe? If God has provided a place of punishment for a large part of his children, He certainly made them to fill it, and no preaching of mortals can change his designs.

Does not reason teach us that we cannot prevail against His will? And yet such a doctrine is preached and taught by those whose mentality soars high above that of those whom they are trying to teach how to evade God's fixed will and purpose according to orthodox doctrine.

Instead of teaching the true doctrine of God's love for all his children, and the true and proper road to happiness, which leads men to make their lives useful ones by doing all the good they can to their fellow mortals. Seeking all the avenues that lead out of the paths to the pits of degradation that are the cause of their sorrows and miseries, and by teaching them their heavenly Fathers love, by showing them so many pledges of His care for all His children. Let the different effects of the two modes of teaching be considered. Would not the love of God, as displayed through his works, bring more comfort and true happiness than believing in an angry God seated on an imaginary throne, eternally displaying His injustice and partiality to his own children?

Let reason assume her rights as a guide for the mind, independent of those who teach that God created a large proportion of the human race for a prepared place of torment.

Men's minds are slowly emerging from that lethargic state caused by not using the resoning power, and letting the teachers sow the seeds of error broadcast, to bring forth, ripen and be gathered again for the next generation. The mind is becoming more free and more active, and its reasoning powers more developed, and able to detect errors sprouted from false seed, and the harvest will be less and less, and diminish by having these errors crushed out by letting reason resume her place on the throne of those God-given powers for man to use to light his way in the path of progression which leads to those elysian fields of knowledge, where the mind can be feasted eternally on that food which enlarges and strengthens the understanding for still deeper knowledge of its surroundings. Let the employment of reason be ever used as a guard against false teaching, and keep the mind free from creeds and dogmas of the present day.

Let nature teach where to find the true God of love, and the teachings of our elder brother be seen in that light that the broad fields thus cultivated will be known as the gospel intended to be preached, and our daily lives being kept pure and unsullied, and seeking the low and down trodden, and comforting the mourner, will be sufficient text to preach from.

How can the mind rest when such grand and glorious truths are spread before us to the understanding of all? These are words that will give more happiness to those who aspire to follow the track of Christ's teachings than all the blessings of the present day, where we are taught to prepare for the future by accepting Jesus as a redeemer, and joining the church, believing in its creeds to insure a passport to eternal bliss. A LADY SPIRITUALIST.

ATLANTA, GA.

America, Ill.

AMERICA, ILL., April 26, 1888.

Written for The Better Way.

I write to show my appreciation of THE BETTER WAY. It has been a regular weekly visitor in my family now for about six months and let me assure you it has won its way in our favor. At first I did not appreciate it as I should; but upon becoming better acquainted, I look anxiously for its weekly coming. The last week's issue—April 26th—especially, is fully in itself worth the price of one year's subscription. Mrs. Nellie J. T. Brigham's lecture, "Why do Spiritualists not fear Death?" is the best I ever read on that subject. It is just simply grand. The article of Bro. E. F. Curtis', struck the right chord in me. I say Amen, Amen! to it every time. The one word Spiritualism is sufficient. We do not need any prefixes; especially the one adopted by Bro. C. M. Keith. I would like to give the brother a kindly "rap" or two; but he will have enough by the time he gets through with Bros. Curtis and Dennis. They voice my sentiments better than I can myself.

We hope to listen to that steadfast pioneer, Bro. Warren Chase, in the near future. Last fall we had Dr. and Mrs. Clark of New Orleans here, and look for them again this season. They are noble workers in the spiritual vineyard.

Spiritualism is steadily but surely getting a foothold here in the county and also in Mound City and Cairo, Ill. But it is not so much through the work of public mediums and lecturers, for we seldom have the pleasure of having either of them with us, though there are a number of private circles and also a few good private mediums, who keep the interest alive. The seed once sown in good soil seldom fails to grow and develop into a healthy plant. With many kind wishes for the prosperity of your paper I am, Fraternally,

W. H. L.

The Two Voices.

"We are poor, weak race of mortals all,
Heirs to the legacy of original sin;
Compelled to creep in dirt, through Adam's fall;
No light or hope to cheer the soul within."

Thus speaks the bigot to the listing ear,
He who would shroud all life in funeral pall,
And dash our hopes, and give a baseless fear
To fill the breast and chill the joy of all.

He tells us those who wish to live,
And join the throng of holy ones above,
Must walk in narrow paths with blinded eyes,
Deny all promptings of a heart of love.

Surrender self, embrace the given creed,
Believe the doctrine of eternal hell,
Give to the priest that which your children need
Ere the permit with Him on high to dwell.

The God above who governs each and all,
Who rules supreme o'er all the land and sea,
Whose voice is heard in every brooklet's fall,
In tones of singing bird, and hum of bee—

This nature's God, the true and only one,
Whose breath is fragrant as the dewy morn,
Tells us that life is but just begun
When we, as babes, into the other world are born;

No furnace fires await the erring feet,
Our hell is carried with us when we go;
Our acts of sin are as the cruel sleet
To pierce the naked soul with icy snow.

Then, away! with bigotry and its teaching base,
Be off! ye scoffers, ye who taunt and jeer
At liberty of mind. The coming race
Will follow in our footsteps without fear.

—A. GRIFFEN.

Is there any Salvation in Heaven?

The Charleston News and Courier publishes the views of leading local clergymen on the fate of the heathen after death. Eight clergymen were interviewed, representing the Methodist, Baptist, Episcopal, Unitarian, Presbyterian, Hebrew, and Roman Catholic Church. The question asked was: "What is the fate of the heathen after death?" Methodist, Episcopal, Unitarian, Catholic and Hebrew express the opinion promulgated by the late Pope, Pius IX., that those who are invincibly ignorant of the truths revealed by Christ, or of the teachings of the true church, and who faithfully observe the divine natural law, aided by the light of reason and the grace of God, may be saved. Dr. Thompson, Scotch Presbyterian, expresses the opinion that all who die without conversion, heathen or Christian, are damned. Dr. Brackett, Presbyterian, thinks that the heathen will be judged by their own conscience, but doubts their salvation unless converted. Dr. Ford, Baptist, expresses the opinion that there is no salvation outside of Christ, and that God has done enough to leave the heathen without excuse. Are not things a little mixed here? Apart from the lack of agreement among these believers as to really what their faith does teach, is it not remarkable to be told "that God has done enough to leave the heathen without excuse?" Why, millions of those "heathen" know nothing about the name of Christian "conversion." Upon that subject God has evidently done nothing at all.

France and the Revolution.

"If ever there existed a government inherently and radically bad, it was the government of France in the 18th century. If ever there existed a society likely, by its crying and accumulated evils to madden men to desperation, France was in that state. The people, despised and enslaved, were sunk in abject poverty and were curbed by laws of stringent cruelty, enforced with merciless barbarism. A supreme and irresponsible control was exercised over the whole country by the clergy, the nobles and the crown. The intellect of France was placed under a ban of a ruthless proscription, its literature prohibited and burned, its authors plundered and imprisoned. Nor was there the least symptom that these evils were likely to be remedied. The upper classes, whose arrogance was increased by the long tenure of their power, only thought of present enjoyment; they took no heed of the future, they saw not that day of reckoning, the bitterness of which they were soon to experience. The people remained in slavery until the Revolution actually occurred; while as to the literature, nearly every year witnessed some new effort to deprive it of that share of liberty which it still retained." . . . "The government of that country (France) by investing the clergy with great immunities, by treating them as if there were something sacred about their persons, and punishing as heresy the attacks which were made on them, had established in the national mind an indissoluble connection between their interests and the interests of Christianity. The consequence was, that when the struggle began, the ministers of religion and religion itself were both assailed with equal zeal. The ridicule, and even the abuse heaped on the clergy, will surprise no one who is acquainted with the provocation that had been received. And although in the indiscriminate onslaught which soon followed, Christianity was for some time subject to a fate which ought to have been reserved for those who called themselves ministers; this, while it moves us to regret, ought by no means to excite our astonishment. The destruction of Christianity in France was the necessary result of those opinions which bound up the destiny of the national priesthood with the destiny of the national religion. If both were connected by the same origin, both should fall in the same ruin. If that which is the tree of life were in reality so corrupt that it could only bear poisonous fruits, then it availed little to lop off the boughs and cut down the branches; but it were better by one mighty effort to root it up from the ground, and secure the health of society by stopping the very source of contagion." . . . "The increase of the power of the clergy is incompatible with the interests of civilization. If therefore, any religion adopts as its creed the necessity of such an increase, it becomes the bounden duty of every friend of humanity to do his utmost, either to destroy the creed, or, failing in that, to overturn the religion."—Buckle's Hist. of Civil. Vol. I, 684, 695 and 696.

Human thought and knowledge combined can only spell the first letter of the alphabet of Thy Love.

The heart needs not for its heaven much space, nor many stars therein, if only the star of love has risen.—[Richter.

If I am building a mountain and stop before the last basketful of earth is placed on the summit, I have failed.—[Confucius.

Written for The Better Way.

Liberty of Opinion.

One of the great distinctions of doctrines between the Roman and Protestant churches and which led to, and helped on the reformation, was the one of the right of the exercise of private opinion or individual free thought, which had become well nigh extinct through the encroachment of a corrupt and tyrannical church, which, when it promulgated a new doctrine, which was so contrary to men's instincts of what was true and what was false, that a large majority would revolt unless kept down by a strong hand. To make her edicts more effectual the church denied the right of private judgement to her members on any doctrine, promulgated as an article of faith, but commanded absolute and unqualified belief and acceptance of the same under threats of excommunication, and in some instances where they had temporal power, of confiscation of proporty and loss of life. Men at last became aroused at such tyranny and saw that it was time to arise and protest against a doctrine that was making the whole known world nothing but puppets and automatons to register every fresh encroachment on the liberty of thought and the exercise of reason.

The movement was only partially successful, for the reason that man being naturally conservative in his actions feared to go too far in his opposit on lest he be classed as an Iconoclast, and hence in a few years we find the protestant leaders persecuting, and in some instances taking the lives of their fellow reformers because forsooth they had dared to follow their lead and proclaim their non-belief in something that the leading reformer had declared to be true; and affirming the same right of private judgment claimed as a fundamental principle of the protestant church. By commencing these persecutions the protestant leaders at once began to lose their vantage ground and men expressed themselves unfavorably, saying "These men advocate freedom of opinion for themselves, and deny the same right to those who differ from them. This must be an unsafe doctrine to follow, and we will have none of it." From the commencement of the persecutions of the weaker reform sects by by the stronger, can be dated the check given to the advance of the new ideas and from that time no other nation was converted from Romanism. The inconsistency of the new faith was its own worst enemy. Men said "Why should I discard the Pope of Rome to take a petty pope in every little congregation, to prescribe what I shall and shall not beleive, or if I do not believe in a Trinity or three Gods in one and one God of three parts, but believe in only one great first cause? Why should I not have the same freedom of opinion as my neighbor who only discards part of the Roman faith?" From that day to this the orthodox portion of Christianity has persecuted or looked down on the Heterdox or more advanced, and strange to say it never has been fully settled. What is orthodox, and what is it not? Some writer has well expressed it by saying: "Orthodoxy is my doxy and Heterodoxy is the other man's doxy." To be a consistent advocate of liberty of thought, no limit of belief or unbelief must be set up, but every mind must be allowed to explore in any field of research it may see proper, if old ideas are found to be false, let no fear of persecution or difference to existing faith deter the finder from proclaiming them. Let not the terms infidel or skeptic, have any terrors to his mind, nor any fear of damage, to be done the existing beliefs hold him back. Truth is truth and cannot always be hidden, the great first cause is truth, and however it may have been hidden under the heaps of error and ignorance of the ages. Your hand may be the one to uncover it to the light. A celebrated minister preached a noted sermon once; the subject of which was "Skepticism," in which he took the rather novel ground for a Methodist, that skepticism was the advance guard of knowledge and progress, that no great discovery had ever been made in any line except by the discoverer becoming a skeptic to the commonly received ideas of the day and then searching for new truths. Galileo was a skeptic as to the common belief in the sun rising and setting, and discovered the true theory by study. Martin Luther became a skeptic in regard to the doctrines and was tired of his church, and became a leader in the Reformation. John Wesley was skeptical as to the propriety of clergymen fox-hunting, and gambling and getting drunk. His skepticism was the progenitor of the Methodist denomination.

Instances could be multiplied of those brave souls who have become leaders in the world's progress through the skepticism in the old and discovery of the new. No man can become an inventor until he becomes skeptical of the processes in use being the best; this idea once fixed in his brain he is never satisfied until he has thought out something better. To be skeptical is using the brain power that man is endowed with to the best advantage. Believing in all things as they are, receiving everything as handed down to us as the best, is a slavish submission to the opinion of others, and is calcutated to make a nation of free men a nation of slaves, for to suppress or frown on free thought is to crush the best aspirations of humanity.

A. F. H.

Due to Fallen Angels.

Rev. A. J. Gordon preached a most interesting sermon at the Baptist Tabernacle, Bowdoin square, yesterday afternoon, on 'Modern Spiritualism." He admitted the genuineness of the phenomenia and of communication with spirits, which has occurred in all ages, and he thought it a great mistake of the modern churches to deny the present evidences of the supernatural. He even admitted the genuineness of materialization, and cited several passages to prove that it occurred in biblical times. There were millions of believers to-day, and it was accepted by kings and rulers and scientific men throughout the world. He quoted seven passages from the Old Testament condemning witches, wizards and intercourse with familiar spirits, and from Paul's epistle to Timothy he showed that in these latter times—which he said is now—"seducing spirits should come to lead mankind astray." God would not have legislated against a thing that did not exist. He admitted all that Spiritualists claim as to the facts and phenomena, but taking his text from Revelations xv., he claimed that "fallen angels" and not the spirits of the dead, were the cause of the whole manifestations. God, for his own wise purposes had surrounded heaven with an impenetrable wall, which it was "unlawful," as Paul had declared, for any mortal to look beyond and reveal what he had seen. He quoted edicts from Moses and Isiah and the New Testament, proving it a heinous sin to commune with these "fallen angels" and "spirits that peep and mutter" who come to us pretending to be our departed loved ones. If he were told that his own child wished to communicate with him he should send back word for him or her to wait till God permits us to meet face to face in heaven. In closing, he warned, in a most solemn manner, all his hearers to abjure all attempts at intercourse with the dead, lest they should be lured to destruction by "seducing spirits and doctrines of devils" from "the way, the truth and the life" as presented by the only mediator between man and God.

To C. M. Kieth.

"As I have remarked before, the press is free, and there are papers willing to take up the Agnostic Club and dash to pieces what they can neither rebuild nor replace." C. M. Kieth, in BETTER WAY, of April 7th, 1888.

To the Editor of The Better Way.

Allow me to ask Bro. Kieth what does the Agnostic dash to pieces. Does the Agnostic by simply saying "I don't know," dash the mythical Christ to pieces? Does he by saying "I don't know," dash Bro. Kieth's God from his throne, if he does this, where is the boasted power of this God? I am an Agnostic, I meet a Christian, he boasts of his Saviour, of his God, of his heaven, of his Devil, of his hell, and finally of his knowledge of all this that he asserts. I, as an Agnostic, tell him honestly and frankly that, I do not know; my brother Christian looks on me with a pitying eye, just as much as to say: "Poor fellow, he don't enjoy the Supreme knowledge that I do," and says, "I know," I will then ask him if he really knows of a God? well, "Yes;" he will say, "Yes, I know." "How do you know?" "Oh, by my faith." I declare to him that faith is not a knowledge, and after a while he becomes convinced that faith is not a knowledge and asks, "Don't you believe the Bible?" "Oh yes, I believe the Bible where there is a Truth, and where there is 'Truth' it is sacred to me." Now, the fact is just this, the Agnostic is "Honest;" and honestly says he does not know; the Christian on the other hand says that "he knows," and when you pin him right down to business, will own up that it is all a mere matter of faith, "as light as air." Now, who is the honest man in the case, the Agnostic or the Christian, the world says that the Agnostic stands on safe ground, and the Christian don't know where he does stand; in fact he knows nothing about the matter; yet he is afraid that our "don't know" will knock his theology out at the first round; and if we do, we can never replace the darling myth with all of its paganisms.

Agnosticism and infidelity have dashed the Brimstone Hell out of Mr. Keith's phantosma within the last fifty years. The Christian devil is becoming like the lost star of the Pleadies, seen nor heard no more here below. His Jesus Christ is becoming a Christ principle and God is now spoken of as the God principle.

Does Mr. Kieth wish us to rebuild all this mythology on earth again? We could not if we would, for the advancing thought and growing intelligence of this age, will not allow us to take a step backward. Spiritualism is the procession that is marching on the right road. Bro. Keith likes the looks of it and at present is like the boy that follows on behind. Let us hope that he will soon throw away his old load and trip lightly into the solid ranks of our grand army, and instead of marching as now, under the "Blood red and dripping Banner of the Cross," he will shout his gladness under the white folds of the true knowledge as well as belief. Hoping we will all be more liberal as we near the golden gate, I am yours,

J. W. DENNIS.

Unsuited for a Preacher.

Fitness must be observed in all pursuits, or else failure is certain. Apparently unimportant details sometimes prevent persons from entering certain professions. The good bishop, in the following story, saved time and words by mentioning only one hindrance:

A big-footed, illiterate young man thought he had a call to preach, and consulted a bishop who knew he would not be a success. Unfolding his plans and asking for advice, the young man waited for an answer. The good old bishop looked him over and said:

"Brother, the Bible says, 'How beautiful are the feet of them that preach the gospel,' and (looking at his No. 13s, cover for corns and bunions), I don't think you will do."

That settled it.



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SPIRIT MESSAGES.

Through the Mediumship of HELEN MARR CAMPBELL, Washington, D. C., by the Controling Spirit, King Henry VIII.

1.

I am James Brownwell, my home is in Louisville. I was formerly engaged in printing, was well known to the printing house there, and to Napoleon B. Knease, of Philadelphia. My wife, Mattie, and my three boys live in that place, and I wish efforts would be made to place Phillip in the printing house. Oh Mattie, brother Phil will take care of you; he will do all he can, even if he seems a little blunt. So, wife, don't be guided by false friends.

2.

I am John Day. I was unfortunately known in Washington City years ago. I served a term in the old penitentiary here, through the killing of my wife, in a fit of jealousy. The warden of this penitentiary at that time was old Mr. Sinstack. In order that I may be identified to some one living, I will give the names of that family. They were Julia, Rebecca and Kemp. My Warden was Mr. Wiessinger. I have met my wife, and thanks to the great Father, we have become reconciled. If any of my dear friends are living, I shall be glad to let them know I am happy.

3.

I am Victor E. Carlisle. I desire to reach Agnes Savilla Carlisle, of Marietta, Georgia. I was seven years of age, and am now seventeen. My mother, Agnes Carlisle, will be glad to hear of me, and my uncle, Henry Briscoe, will follow this up if my name reaches him. Father is with me, and grandma and little sister. We are all a very happy family.

4.

I am Violet Berkley, a native of Manchester, England. I have a little daughter, and I come to bear her a message if possible. I was an actress, and my husband, William Berkley, deserted me. With all the yearning of a mother's heart, do I ask for any information about her. She was forcibly taken from me when a babe; she was baptized at All Saints' Church, near the mill in Talbot Co., Edith Claudia. The Rev. Mr. Barten may know, if he could be found. Dear earth friends, in the name of God and humanity, seek out information of my daughter.

5.

I am Arthur Crozier. I became a missionary to Japan twenty years ago. I passed away a little more than two years ago at Kinsin. I have a wife and little daughter still there, and if a paper could be sent to Rebecca A. Crozier, I would be glad. My disease was spotted fever, inflamation having been caused from a beating I received by the pagan Japanese. Miss Llewylla Kelly knows my family well. She is either in Baltimore or Virginia, I know not which.

6.

I am Maria Magdelene Haelmweich. I was born in Gottengen. My son came to this country twenty-seven years ago, and I can hear from him by writing to Des Moines, Iowa, where I know he is living. August, my son, give my love to Chrisstoff, and tell him that Lisa is ever near him, and will ever be his own little Lisechen.

7.

I am Mary Ellen Campbell. I wish to reach Charles Campbell and my sister, Jessie McRea. We emigrated from Scotland six years ago, since which time Charlie has often been piper for the Caledonians. Dear Charlie, return to Perth. It is much better for you there.

8.

I am Sarah Walker. I wish to send a message to Willie Walker, who is now a traveling agent, and to William C. McKer, of Trenton, New Jersey. He is employed in the brass foundry there. It being the only one of note, word can easily reach him. Also would I reach Mr. J. Wilkie, of Baltimore now, of Scotland formerly. Also Mrs. Betsey Welch, a relative of mine in that city. Dear friends, I wish to warn you all that my brother Willie is in great trouble. He is taking the downward course. Dear friends, make one more effort to rescue him. I have seen you do much. Also don't forget poor Jim. O, my dear mortal friends, make one more effort to save my brother from the wine cup.

9.

I am Sallie Crawford, my home is in Exeter. I have a father, Joseph Crawford, and a mother, Susanna Crawford, both living there. I am twenty-one years old, and passed away while at work in the cotton mill. I was one of the girls who received Mrs. Cleveland's picture. That will make me known to many, as well as to my parents. I am happy, but Father McGucken could not effect me in purgatory, because I had nothing to burn out. I am agreeably disappointed that I found no fire, but perhaps being burned in the mill was fire enough. I am a good Catholic, and I'm sure I will find the blessed Virgin after a time. Pope Pius, bless his holiness, has sent me a good priest of the redemptus order, and he says I shall see the light and shall understand all about the blessed Virgin, and that I must not think so much about the sacred heart. That's strange, isn't it? The holy Father knows, and I'm a good Catholic.

10.

I am Francesca Bonnehere, of Versailles. I was burned in the theater in Paris. My nurse, Annette, is still living in Hotel a la range, in Versailles, and Marie Reginne, my youngest sister, is in New York City with Madame Dnlarne, who has a bijou on Canal street. Marie Reginne must be married to Jacques, in St. Martins, at the early mass, because there is a most godly French priest who will officiate, and that will please the nurse and our own mother. Mercedes and Jeannette are with me; we never were separated, but passed out together. Oh, that was a dreadful night! The screams of the wounded and dying I shall never forget. Tell the good Christians wherever they are, and whatever they do, never to go where unholy feelings are drawn out through the sacrificing of poor, innocent young girls. They cannot ask God to bless such things, and besides, they are responsible for the souls of those children.

Materializing Seance at Indianapolis, Ind.

To the Editor of The Better Way.

A number of our people witnessed last Friday and Saturday night at Mr. Greenrod's, No. 9 Elsworth St., this city, two very grand seances. Mr. C. A. Winans, the medium, is well known as one of the most wonderful instruments for these peculiar manifestations, therefore I will simply remark that the following was under and came through perfectly test conditions. Mr. Winans was seated and sewed securely to a large, easy rocking-chair, placed in a bed room that had a door opening into the parlor, in which twenty or more of us sat. The two doors leading from the room in which the medium sat were locked and the keys in the hands of the committee, besides the doors, locks and key-holes, were sealed. All are satisfied. Mr. Winans is a stranger at Mr. G's, and had brought nothing to the house but the slippers which he changed for heavy shoes. As soon as the lights were down a large man appeared at the door, walked out into the audience and reached over the heads of the people in the first row of seats and asked his wife, who sat in the rear of the room, to come to the door used as the aperture. She obeyed, when the spirit put his arms about her neck, kissed her, and began a whispered conconversation on private family affairs. When he left, the spirits came walking out, right and left; old men, young girls, todling babies, fathers, mothers, daughters, etc., nearly all giving full names and tokens, which were personal identifications. The medium was held, on Friday night, about two hours and twenty minutes, and in that time there were not fewer than twenty spirit forms came into the circle. One young lady, daughter to a well-known gentleman here, came out again and again; at one time she said, Miss—— "if you play a tune on the organ I'll waltz." And she did, turning to her father, she said: "Pa, isn't that nice."

Saturday night the circle was not so large, but the manifestations were to me great. A young lady, well known to the writer, came out—I mean a spirit—went clear across the room, and began a tune on the organ. Then she walked over to where the writer was seated, brought a chair in front of me and talked and acted as any young lady "in the form" might.

To say this is all an illusion or fraud is to impeach the judgment and destroy the senses. It is genuine and honest work, worthy, in my opinion, of the patronage of the public.

Mr. Winans goes from here to Shelbyville, Indiana, and thence, week after next, to Evansville, Indiana. He has partly promised to attend our State meeting at Anderson.

G. W. HUNTER,
Sec'y State Association of Spiritualists.
INDIANAPOLIS, IND., April 29, 1888.

Fish and Religion.

On Easter Sunday the Rev. Hugh O. Pentecost preached a sermon upon the subject of "Lent and Easter." He said that he didn't believe in the formal observances, now so common, of Lent and Easter. For a man to smoke five instead of ten cigars a day, with drinks in the same proportion, during Lent, and for a young and tender girl to refrain heroically for forty days from chocolate caramels and bonbons, gave unbelievers a chance to indulge in justifiable sarcasm at the expense of church people. "I have reverence for Christ," said Mr. Pentecost, "but not for these obervances. I don't see any more religion in fish than in beefsteak, and I believe that a man can be a better Christian for being well fed all the year round. True religion cultivates moderation all the year. We have only to compare Christ and the Christian church to see how far apart they are. Think of this bosh and nonsense of colored eggs, churches decorated with flowers and spring bonnets, and music that nobody understands, shop windows filled with chickens in ludicrous attitudes—in commemoration of the resurrection of Christ. Apart from the absurdity of all this, it is extremely doubtful if the events celebrated ever took place. The story that Christ went into the wilderness and was tempted by a personal devil and was ministered to by personal angels is manifestly of a legendary character. So, too, it is doubtful if Christ ever rose from the dead. The gospels don't agree at all upon this story of the bodily resurrection. We can't say Christ didn't rise from the dead because we don't know enough about nature yet to dogmatize, but the whole thing is very, very improbable. How hard it would be for us to believe that a man rose from the dead yesterday or last week—how much harder yet when the story was told by lovers of the marvelous eighteen hundred years ago. The time is coming when all these observances will be looked upon as mere empty theatrical forms. Church people to-day spend forty days of pretentious fasting amid hundreds of thousands of people who live on bread and tea from one years end to another. What a terrible thing it is to spend money on these observances while people are starving and women are working eighteen hours for twenty-five cents. If there is to be a celebration over a resurrection, let it be over the departure of the winter of discontent and suffering, and over the incoming of a glorious spring, in which women can live and children can play. The lesson of religion for to-day is that we search for a remedy for these social ills."

What is Said of Psychical Phenomena.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures, and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a Letter to A. Russel Wallace.

Professor Hare, Emeritus Professor of Chemistry in he University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which have come from many independent sources, and from a vast number of witnesses. . . . . In short, the testimony has been so abundant and consantaneons, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."—[Clerical Journal, June, 1862.

Professors Tornedom and Edland, the Swedish Phys cs's.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.

Professor Gregory, F. R. S. E.—"The essential question is this, What are the proofs of the agency of departed spirits? Although I cannot say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomona, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory."

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to those the author addresses himself. But even in the most cloudless skies of scepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism."—[Preface by Lord Brougham to "The Book of Nature." By U. O. Groom Napier, F. C. S.

The London Dialectical Committee reported: "1. That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. A. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude as much as circumstances would permit, the possibility of trickery and self-deception." . . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occnrred, proving the existence (a) of forces unknown to science; (b) the power of instantly reading my thoughts; (c) the presence of some intelligence or intelligences controlling those powers. . . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer, and Member of the Academie Francaise.—"I do not hesitate to affirm my convictions, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biassed by pre-conceived opinions, nor his mental vision blinded by that opposite kind of illusion unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formula is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men there referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer.—[Miracles and Modern Spiritualism.

Dr. Lockhart Robertson.—"The writer" (i. e. Dr. L. Robertson) "can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground of which his senses informed him. As stated above, there was no place or chance of any legerdemain or fraud in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he cannot doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil."—From a letter by Dr. Lockhart Robertson, published in the Dialectical Society's Report on Spiritualism, p. 24.

Nassau William Senior.—"No one can doubt that phenomena like these (Phrenology, Homeopathy and Mesmerism) deserve to be observed, recorded and arranged; and whether we call it by the name of Mesmerism, or by any other name, the science which proposes to do this is a mere question of nomenclature. Among those who profess this science there may be careless observers, prejudiced recorders, and rash systematisers; their errors and defects may impede the progress of knowledge, but they will not stop it. And we have no doubt that, before the end of this century, the wonders which perplex equally those who accept and those who reject modern mesmerism will be distributed into defined classes, and found subject to ascertained laws—in other words, will become the subjects of a science." These views will prepare us for the following statement, made in the Spiritual Magazine, 1864, p. 386: "We have only to add, as a further tribute to the attainments and honors of Mr. Senior, that he was by long inquiry and experience a firm believer in spiritual power and manifestations. Mr. Home was his frequent guest, and Mr. Senior made no secret of his belief among his friends. He it was who recommended the publication of Mr. Home's recent work by Messrs. Longmans, and he authorized the publication, under initials, of one of the striking incidents there given, which happened to a near and dear member of his family.

Baron Car du Peel (Munich) *in Nord und Sund.*—"One thing is clear; that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are, therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

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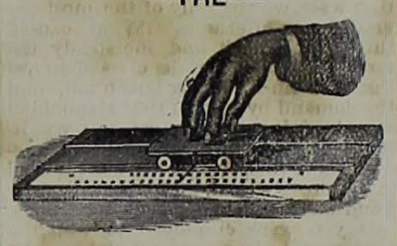
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To E. F. Curtis.

The five columns of Mr. E. F. Curtis are like the rogue's cry of "stop thief," for while he rails at dogmatism, he manifests in himself throughout, the most arrant dogmatism. His assertions, self-denials, I do not consider worth contradicting, and I doubt whether anyone would read a contradiction. There are very few having any spark of goodness in them who care to discuss the merits of our Jesus of Nazareth. There is too strong a bond of sympathy, that like a great magnet draws all seeking purity and life to his side.

I will, however, recapitulate some of the items of historical evidence which the most learned men furnish, as material proof, and would advise any one interested to read the article "Jesus Christ" in the Encyclopedia Britannica, in which the evidence here furnished and much more will be found.

History in the past as at the present time, concerns itself mainly with the doings of men and women who have had some civil power or influence. What historian writing the history of the United States would trouble himself about Henry Ward Beecher, yet among his friends and admirers his history will always will be known and embalmed in records which nothing can destroy. Beecher was treated with respect by the civil powers of his country. But Jesus was treated with lordly contempt by every kind of civil and religious power. And it is even from this contempt that several unfriendly writers have been led to hand down to all time evidence of the historical truth of the gospels. Thus in the old Talmud, the great Jewish authority, there are full twenty notices of him as "that Nazarene," "the fool," "the hung," etc., etc., which, though inaccurate, give evidence that some Nazarene was so prominent an object of hatred and contempt that he could only be alluded to with a curse.

The Jews themselves ashamed of the virulence and inaccuracy of this edition of the Talmud, made a new one and expurgated the mass of untruth and abuse.

Of the much talked of passages in Josephus, two are doubtful in whole or in part. One however has never been questioned, in which the execution of John the Baptist is recorded. As there was but one John the Baptist and he was the forerunner and preacher of Christ, this alone is sufficient to overthrow the foolish doubts as to Christ's existence. In another passage sometimes questioned, but now generally accepted by scholars, the judicial death of the "brother of him who is called Christ" is recorded.

Josephus' scanty allusions to Christ, though enough for the purpose, are easily accounted for by the contempt of this apostate Jew, the great toady of the Emperor Vesporian.

Among the great historians Tacitus tells us that Christ, the founder of the Christians, followers of a deadly superstition, was put to death by Pontius Pilate in the reign of Tiberias: and that this deadly superstition, though crushed for a time burst forth again not only in Judea but even in Rome itself. In the second century the scoffer Lucien, alludes with sneers and sarcasm to Christ and the Christians, but also alludes to the crucifixion, the miracles, the mutual love of his followers, and their belief in him as a divine person.

Celsus, the Platonist, in his writings less than 200 years after Christ, furnishes abundant evidence that the facts of the gospel just as we have them were currently received in his day. Thus from the scanty notices of these great heathen men of which I have given samples, we have abundant evidence of "His miracles; His parables; His crucifixion; His claim to divine honor and the devotion, innocence, heroic constancy and mutual affection of his followers."

The scanty notices of heathen and Jewish authorities, which was a necessary consequence of the contempt in which Christ was held by his enemies, is abundantly supplemented, where we should expect to find it supplemented, in the writings of his friends. The four gospels however written, were valued and received as true histories by his followers, many of whom were eye-witnesses of the events related.

St. Paul's epistles, which have been called a fifth gospel, the authenticity of which has never been questioned, and who wrote within twenty-five years of Christ's death, confirms fully the main facts of the gospels themselves. I confess Mr. Editor, that I feel as if I was belittling myself in writing for those who profess to doubt the existence of Jesus of Nazareth, or attempt to undermine the respect which his contemporaneous friends gave him. The beauty and grandeur of his life overawed even the flippant soul of Voltaire. "Between him and whoever else in the world," said Napoleon at St. Helena, "there is no possible term of comparison." "If the life and death of Socrates are those of a sage," said Rosseau, "the life and death of Jesus are those of a God." "He is," says Strauss, "the highest object we can possibly imagine with respect to religion, the being without whose presence in the mind, perfect piety is impossible." "The Christ of the Gospels," says Renau, "is the most beautiful incarnation of God in the most beautiful of forms. His beauty is eternal; His reign will never end. John Stuart Mill spoke of him as a man charged with a special, express, and unique commission from God, to lead mankind to truth and virtue. It is useless for any man to prate about the divine in himself if he cannot see the power of purity and truth toppling away above him in Christ.

CEUR DE LEON.

Written for The Better Way.

The Great Conflict.

From Spirit Wm. Denton—Through the Mediumship of Henry H. Warner, Faribault, Minnesota.

NO. III.

MY FRIENDS: True to my promise I come to say a few words on this subject, which is of so much moment to the cause of Spiritualism. You may wonder why I have associated this with the Great Conflict. Because, my friends, mediumship is one of the weapons with which we have to fight against the host of orthodox errors and bigoted persecutors of all classes and creeds.

The mediums are the channels through which come the messages from the evergreen hills of immortality, and it behooves us to guard our mediums from all dangers, both without and within the camp of the spiritual army of truth.

One of the greatest dangers, if not the greatest, is 'Fraudulent mediumship.' We, of course, expect some good brother or sister, to immediately arise with the remark that mediums or their controls have no right to insinuate that there is any such thing as fraudulent mediumship. To whom pray does the right belong, if not to us? Who are more affected by reports of fraudulency than mediums? Hence we have a right to speak of these things above other classes of people in the spiritual ranks.

The prime cause of fraudulent mediumship is avarice—a thirst for gold—an inordinate lust after the almighty dollar. It was never intended that mediumship should be a means of speculation. It is the gift of the father and mother nature to their children, a grand and precious jewel to be kept pure and from marring causes.

What is "Fraudulent mediumship?" It is pretending to do something you know you cannot accomplish, for the sake of a pecuniary reward or the applause of the multitude, and some fraud is produced by the conditions surrounding the medium.

A medium, of himself, may be perfectly reliable and trustworthy, but by conditions of environment, physical and mental, be made the vehicle for fraudulent and mischievous phenomena.

An example of this may be taken from the case of the Davenport brothers. In their early mediumistic experience they were accounted as among the best, if not the best, of our reliable mediums; but there came a time when they and their controls degenerated into a mere set of juggling tricksters, doing tricks that were worthy only of the most degraded mountebanks. What caused this? Self-conceit, and the steady determination of a certain class of investigator to find nothing but fraud, and the demand by men of the "Randolph" school of investigators of test conditions, of tied-down and tied-up mediums, and thus everything was resorted to to prove fraud, and what wonder fraud was found under such conditions.

If you were employed to watch a bank would you consider it right for the proprietors to take and tie you firmly in a chair in the middle of the floor and say: "There now, you are to see that no one robs us, and we know you cannot for we have tied you hand and foot." You have no right to demand of others conditions you would not be willing to submit to yourselves under like circumstances. How many professional raiders of mediums would submit to the torture they enforce upon persons highly sensitive and delicately organized? If raiders, who tie mediums up were tied up at the same time, there would be a howl of indignation go up, and persecution would be the watchword at once. In materializing seances many cases of apparent fraud where the medium has been found in the clutches of the raiders have been cases of transfiguration. That and that only.

Fraudulent mediumship is also caused by diseased state of the mind, in which the medium is the victim of a class of obsessing spirits or influences. Obsession is a disease, because it is only possible when a diseased state of the mind exists. Under this come some of the effects I most particularly desire to note.

First: Mediums become thoroughly immbued with the one idea, and that idea that within themselves and themselves only is to be found the true light, or that some high sounding farrago of words strung together in sentences, and into a huge manuscript make a great book thoroughly and beautifully written and destined to completely revolutionize the entire currrent of spiritualistic philosophy.

Such mediums are a curse to themselves and the community in which they reside, and particularly so if they happen to be grand mediums at times and give reliable tests, and are the only examples of spiritualistic laborers the community happens to possess for a number of years.

If some medium comes into their community and attempts to build up an organization and to do good work, he or she is met at once by the objection, "We don't want anything to do with the work that produces such a person as B,," when the naturally diseased mind and body of B. is to blame, and not the work of Spiritualism.

If the stranger medium coming in, chances to be domiciled with the obsessed person and chances to disagree with them, and refuses to be made a tool of to further the petty malice of the obsessed being, and to doubt their pet theory, woe unto him. No slander is too foul and no act is too mean to be used against the offending one. Such things ought not to exist, but they do, and it is part of our work to combat them. If it is a part of the conflict we cannot avoid, even if we would, and the issue must be met squarely and fairly and not palavered with.

What is the remedy? We will show further on. To go on with this class of false mediumship. It affects the very life-blood of the spiritualistic cause by corrupting the fountain of life of Spiritualism, and wrecks the medium and the family of that medium, driving all neighbors away, and forcing the son or daughter to take refuge under the roof of strangers. But what can we say of the medium, who knowing his or her failing, and having been pointed to the path of escape from bondage, turns upon the one who attempts to kindly lead the suffering one out of the darkness into the light, and vents bitter spite and calumny on the one who has innocently offended? The only refuge we have is to shun them as we would a venomous rattle snake, or to boldly extract their fangs by exposing their nakedness to the world and making public their methods of work. They are to be pitied, however, as being irresponsible, in a great measure, for their actions, and some means can and will be found to aid them to rise in spite of themselves and the degrading influences that drag them down.

The first thing to be done is for the medium to possess a settled control, if possible, and not admit any and every spirit to control. The second thing is to be regular in habits of living. Tea, coffee and meat are forbidden fruits, and tobacco and alcoholic drinks are abomination. Rich overcooked food should be avoided, and cleanliness of body looked to as a requsite. When a medium observes these rules as to living, and keeps a well balanced mind, using common sense and allowing no spirit of any kind to over rule good judgment, then such cases as the one cited above could never occur.

Young and undeveloped mediums are liable to be led astray by people demanding too much at once of them, and making them do too much work. The young medium tries to supply the deficiency of his as yet undeveloped powers from the storehouse of his own mind, resulting in miserable failure and denunciation as a fraud. Let us be more careful in the future. I must close this now. Next week I shall write upon "The Necessity of Harmonial Organization and Education for the Young," and show in this how we can avoid the effects of fraudulent mediumship by destroying its causes.

Yours truly, WM. DENTON.

Christian Spiritualism.

We see a great deal said in the THE BETTER WAY about what is called Christain Spiritualism. Now, I should like to ask, in this connection, how many and what other kinds of Spiritualism have we? I would infer that there is a "Christian" kind, that there is a kind that is not Christian. If there is will some one please give us the rules by which we can designate the different kinds; that is, what are the points of differentia, that enable the investigator to form a correct diagnosis. If there is not some other kind, with points of difference, then I cannot see the advantage of placing a qualifying word before. What is Spiritualism? If we take the word analysis and analyze it, I think we will find it means, the doctrine of or pertaining to spirit. Of course we then have to find what spirit is, where it came from, what it does, what its power and where it is going, to learn the full and complete doctrine. Hence we might, with truth, say Spiritualism is that philosophy of life that attempts an explanation of all the phenomena of its being. Now, if this is correct, does not the word "Christian" mislead? does it not detract, or in other words, does it not only say to the world that Spirttualism, or Christian Spiritualism, as I should say, is only a sectarian effort to establish another 'Christian" Spiritual church that will be ready, in the near future, to do as all "church" oganization have done in the past and are still doing where they can, denounce, beat, imprison and put to death all who do not agree with the established creeds of their church?

This is not a matter as to whether a man named Jesus lived upon the earth in the first century or not, his living or not living never changed a truth, no more than any other man's living did. Truth is defined as being "fundamental principle." Then there has never been a being that has lived but was dependent upon truth for its existence; in fact its existence is only a fact demonstrating truth or fundamental principle. Our existence upon this planet is but the operation of fundamental principle, and we (things) are but the phenomena.

We learn some of the modes of action of truth, commonly called laws, by which this phenomena is produced. Some people try to seek notoriety for themselves or friends, by calling that law or discovery by the name of th discoverer. But the law is as old as the universe, so far as man knows, and to attempt to confine the human family to one channel of thought or mode of investigation in the arcana of nature, is to dwart the interest and prevent the attainment that otherwise might be attained.

Jesus may be able to communicate with mortals yet upon earth, but I think it would be difficult for him to prove his identity. King Herod might personate Jesus, and communicate through a medium, and thus deceive a credulous inquirer. I have read two or three books, the contents of which came through the mediumship of some one yet in the flesh, which claimed to have been given by the spirit of Jesus. I must say that I never read anything of the kind that gave a very firm faith in the truthfulness of the spirit communicating. I have read of people, while in the flesh, becoming so insane as to believe they were Jesus, or even God himself; then why might not one such spirit find a medium who would let it pour forth to the sitters its insane imaginings, making believe they were talking with Jesus. I do not say Jesus never did communicate; I only say I have no evidence that he ever did.

The great mistake, I think people make, is placing infalible confidence in what they suppose some person in the dim past said or did. Truth is infallible; never failing, the same yesterday, to-day and forever. But what is truth? A great many people fail to make the distinction between what they regard as facts and the truth.

It might be a fact that Jesus communicated with some brother or sister and yet no truth made to appear brighter. So might it be by any other spirits communion. The truth of spirit communion is made manifest by the fact of some spirit making itself known beyond the peradventure of a doubt. Identity of individuality of the communicating spirit is the fact people need to convince them of the truth of Spiritualism.

W. J. ATKINSON., M. D., V. D.
CLARKSBURG, MO., April 20, 1888.

A Convention of Devils.

The following allegory was issued in a circular in Toledo some time ago, and here given by request of a subscriber, who drew no doubt, useful lessons from it, and wants others to do likewise. —[ED.

Do you believe infernal spirits seek to interfere in the affairs of men? Well, I do. The following will explain my reason for so doing.

On the morning of December 5th 1887 I had occasion to enter the Eleventh Street Christian Church, passing through into the parlor, I was about to enter the rear yard, when a confused murmur of unintilligible words attracted my attention, and I paused with my hand on the door-knob, as the noise seemed to approach. I stepped to the window and looked out. A blood-curdling sight met my vision, six horrid monsters with huge bat-like wings were approaching the very window at which I stood. I could not move hand or foot. I was fixed with terror. As the leader, a giant ten or eleven feet high, approached the spot where I stood, he raised his hand in which he held a huge scepter. I felt my time had come. But the blow descended upon the earth out of which sprang instantly a huge black throne. He seated himself upon it, grinned a wolf-like grin and laid his scepter upon his left arm, while he spoke as follows.

"Now Discordans, all things are ready, we will hear your report immediately. We will have you give a succinct account of the matters for which this meeting is called." Whereupon Discordans arose; he had been seated upon the ground, and said:

"Nost noble Beelzebub, you remember the assault made upon us in this house, last winter, under the direction of J. V. Updike. More than one hundred of our most valuable subjects were carried away captive into the service of him whom we most hate. We did not, at the time, doubt we would be able to recapture a goodly number of them, as Updike was going into other fields and the prisoners would be left in the hands of the old soldiers. But we were to be again disappointed. Before Updike left. J. L. McDonald paid the congregation a visit, whict resulted in an engagement with him as regular pastor. He true to his nature, began an onslaught on everything that savored of sin. He won the old soldiers along with the prisoners to his methods of attack, and, as a result more than two score have been added to their ranks—many of these being our subjects formerly. But to cap the climax yesterday, the Board of Officers decided to begin an onslaught on our dominions January 1st, to continue so long as a subject can be won.

"I will add, during the last nine months, I have done all I could to create discord. I have called on Impiater to aid me and he has done some work. He pursuaded some who are young and inclined to be worldly minded that it is not wrong to attend theatres, dances, card parties, etc. But the number thus persuaded are so insignificant as to amount to almost nothing. Avaro gave his best efforts at the same time. He is well versed in scripture and quoted with some effect the words of Paul: "He that maketh not provisions for his own household hath denied the faith, and is worse than an infidel." He told them it would be all right to give to the support of the church after they had a competency. But many are so won to the work that they have more satisfaction in giving than in retaining. So his work was unsuccessful. Then Fastosus did what he could by trying to induce to pride. He argued that the congregation was not tony enough. Its members were all poor. None of the upper ten thousand attended worship there etc. etc., But his efforts were as unfruitful as that of his brethren. Since we have utterly failed what can be done to defeat the proposed effort in January? If something is not done, I fear hundreds of our subjects will be won to Christ our most powerful enemy. Their forces are much stronger in number and far better drilled than they were last year. While we are weaker than we were then. Can you most honored Beelzebub, aid us in our dilemma?" Beelzebub raised his hands, then let them fall to his side, while his scepter rested loosely on his knees. Then lifting his voice until the building quivered as from an earthquake said:

"Discordans your reports give me both pleasure and pain. Pleasure to know how loyal you have been, but pain to learn of your unfruitful labor. I must ever be proud of you and your allies, you have acted nobly. I would suggest the following course; Keep a watch on the enemy. If you see a weak spot charge upon it, use Avaro, Fastosus and Impiater exclusively while the meeting lasts. As you cannot work on the members to accomplish anything, work on our subjects who seem wavering. Tell them to stay away from church, only cripples and women and children are foolish enough to become Christians. The few idiotic men who are found in the churches are all ignoramuses. Some of the preachers are smart enough but they get their bread and butter that way. The Gospel of Christ is "without money and without price." They are a set of impostors intent on getting as much money as possible. They would not put forth an effort without pay, and they care only for those who are able to pay.

Should you fail in keeping them away from church, tell them they are as good as church members; or church members are hypocrites; or as bad. They will have to become paupers, if rich. If poor they can never get riches. Riches are inconsistent with Christianity, or they will have to forgo all amusement and become long faced drones; or they will have to continually persecute their every natural desire. These arguments are old, but they work well with at least four fifths of non-church members; or should you fail here, tell them they do not understand the doctrine of the church, or they ought to join some other church not holding meetings, or out of the city or any other reason that will compel them to defer to act. Every case is hopeful until it acts.

"Now with these instructions, I think I can safely trust you to retard the work at least.

Then turning in his throne he saw me. I have no words to express the look he gave me. The entire group following his eye, saw me and arose simultaneously and charged upon me. They struck at me with the palms of their hands, and sought to beat me with their wings. Their rage was indescribable, yet could not hurt me, so mid flapping of wings and hissing of rage they flew away.

I meditated long on what I had seen and determined to give the result of my knowledge to the public, that they too may be led to act knowingly. Yes, I believe in the interest and inteference of devils in human affairs. I further more believe the public would be perfectly safe in attending the meetings held in the Christian Church on Eleventh Street, Toledo Ohio, during the month of January since the devils in convention opposed it, come out and see how the battle wages.

The Two Workmen.

OR, WHAT THEY DRANK.

Two workers in one field
Toiled on from day to day,
Both had the same hard labor,
Both had the same small pay.
With the same blue sky above,
The same green grass below,
One soul was full of love,
The other full of woe.

One leaped up with the light,
With the soaring of the lark;
One felt it ever night,
For his soul was ever dark.
One heart was hard as stone,
One heart was ever gay,
One worked with many a moan,
One whistled all the day.

One had a flower clad cot
Beside a merry mill,
Wife and children near the spot,
Made it sweeter still.
One a wretched hovel had,
Full of discord, dirt and din,
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiled on from day to day,
Both had the same hard labor,
Both had the same small pay;
But they worked not with one will,
The reason let me tell—
Lo! the one drank at the still,
And the other at the well!

H. W. Beecher.

Extract from communication received through the mediumship of Mrs. M. Pasquier Curran, "Central Fountain of Light Circle," St. Louis, Mo., January 1st., 1888.

Lyman Beecher was announced and said: "Some years ago when I invaded your sanctum, I told you that my boy was all right. I bring him here to-night redeemed—he is here to say that he is at work with his harness on."

Henry Ward Beecher said: "You see that father has now to undo the work he did on me in my infancy. He has to eradicate John Calvin's teachings, the catechism, and all the finger-points as it were. Here is my father of the flesh taking up the stumps that obstruct my path. With joy he planted the seeds and watered them to make them grow; and he praised Jehovah that he had given him a boy to preach the unsearchable riches of Christ to men in their sins. Now he is here with his plough-share to take out the roots that bore the seeds. I with my own omnipotent hand out the trees down, so that they should bear no more bitter fruits for me. O, many have reared sons and daughters in holy baptism, had holy unction poured on them, and blessed God that they became preachers of the unsearchable riches of Christ according to John Calvin. Behold my father as an example. Now the candlestick is removed, for the candle has burned down into the socket. What a mission for a father's loving hand! Had I continued to let the trees which he planted grow, I would not be in your presence this evening. But the still small voice spoke to me; and it cried aloud; it followed me even when I sought my pillow—then a voice would say—awake and drink the cup we bear to thee. Then a vision of great, wise thoughts flowed to me. I ate from the tree of knowledge, but saw no serpent there. I bathed in the river of life. Knowledge flowed to me. I stand here to-night supported by the band. I am not changed, but only outgrown the darkness. I have been where life's river ebbs and flows, and where it is coming to man. Ever has it come, but man in his darkness has misunderstood its import. I am not changed as the apostle conveys the idea. I am the same Henry Ward Beecher. My liberty of soul has expanded beneath the light of the beautiful New Year that has fallen in such grandeur around you.

I am here with a new endowment. I have been born again. I ask you not to tangle yourselves up with the contracted theories invented by man. Place your feet on the Eternal Rock, which is God himself. In the secret chambers of my soul was I born to this new life. I behold her (the medium) as one taken from the fire—all the dross removed—only pure metal remains. Through her we are able to roll the mighty curtain aside and let friends in the physical see we love them. O, Father, let man behold thee as a loving parent, and Jesus Christ as our elder brother that struggled here to give this truth. When ministering to my charge I often felt the power and dignity surrounding me, but they have been abased. This is the proudest hour of my life, for I can speak to my brother man and sister woman the words of truth without restraint."

Materializations Through the Van Auken Mediums.

Being in Rochester, New York, I read the advertisement in the daily papers that seances were held at No. 56 Sophia street, on Sunday evenings, and as I am of an inquiring mind, I meandered my way thither, on the evening of Sunday the 4th inst., and saw and heard things that, to me, are wonderful and astonishing. I was invited by Mrs. Van Auken, the mother of the medium, to examine the medium, the cabinet, the room, etc., which I did. The medium took his seat in the cabinet, made of plain black muslin, hung on four round posts six feet and four inches high, kept apart by a light frame on the floor and two cross pieces of lath at the top, with a cord across from one to another, on which the muslin slides for a door. Rope, five small bells, two tambourines, guitar, paper and pencil and a horn were laid on the floor in the cabinet, the door closed, and Dr. Tilden played on the violin. Three lamps were burning brightly during all the physical performances. Soon "light" was called from within the cabinet. I went up and into the cabinet with a light in my hand and examined carefully, and found the medium's wrists tied tightly together, the same rope tied to the front legs or his chair, pulling his hands down on to his knees, and then to the back legs of the chair, where the ends of said rope were securely tied; his ankles were also tied together and to the front legs of his chair. I think it was impossible for the medium to have tied himself. While thus securely tied the bells were rung, the tambourines jingled and balanced on the ends of the horn and moved about in harmony with the music, above the top of the cabinet; the guitar was played on in concert with the music, both in and above the top of the cabinet, in plain view of us; several papers were written on and in different handwritings; the horn was talked through, bidding us "good evening, we are having a good time, etc." Light was frequently called, and I, as often, went up into the cabinet to find the medium securely tied; who or what rang the bells, played the guitar, etc., I cannot say; but it showed to me intelligenc The medium was untied and the ropes thrown out over the top of the cabinet, and we were told to put out two lights and lower the other one, which was done, and the dim light shaded. A spirit came out and bowed to us, and was recognized by the family as Sojourner Truth; she sat down in a chair, offered her. for a few moments, got up and moving some six or eight feet from the cabinet, commenced moving her hands to and fro, and up and down. Soon I saw something black hanging down from between her hands that increased in size and looked like a black lace or crape shawl, which, after having made it to the full size she wanted, cast it about her, over her back and shoulders, and then walked into the cabinet. A spirit called Houza, a Chinaman, came out dressed in white around his arms and chest, and dark pants on, danced around and went through the motions of washing and ironing; went up to Mrs. Van Auken, laid his hands on her head and took out her comb and stuck it in his hair, danced around to Dr. Tilden where he was playing the violin, slapped him on his knees and slipped back into the cabinet, but soon returned and put the comb back into Mrs. Van Auken's hair and went into the cabinet. A form clothed in white (as all the spirits were except Houza) came out and walked around back of the cabinet to the door of the dining room, then turned back and went to Amy Post's bed room door, adjoining the rooms we were in, opened it and walked into her room, shutting the door after her. After being in there a few moments she came out and pulled the door to after her and went into the cabinet. Mrs. Van A. saying: "As this is something unusual I will go and see if Mrs. Post's door is fastened." She did so, found the the door locked and no key in the door; so she told us. Soon the same or another spirit came out and went to Mrs. P's door, opened it and walked in, shut the door and stayed in there a few moments, then opened the door and stood in the doorway, while the light from the gas lamp in the street shining through the bed room window, showed her form quite distinctly to all assembled. She pulled the door to, and we heard both the thumblatch and the springlock click as the door closed. She then walked in front of the cabinet and dematerialized outside of it. One form came out not over a foot in height at first, took up a tambourine, striking it on the floor in concert with the music, gradually increasing in size and height to a little over six feet, walked out six or eight feet from the cabinet, jingling the tambourine and occasionally striking the ceiling, which is just eight feet four inches high, with it, walked back to the cabinet, threw down the tambourine and dematerialized in plain view outside the cabinet, making the second dematerialization outside the cabinet.

One spirit, with a turban on his head and a very black beard, and almost touching the cord across the top of the cabinet on which the cloth forming the door slides, came out, went around the circle, bowed to each one and waving his arms and hands, and then went back in the cabinet. We saw what appeared as a white spot on the floor just outside the door of the cabinet, that slowly increased to a full-sized person, who walked around, bowed to each, then returned and dematerialized just outside the cabinet, making the third one to dematerialize in plain view.

These sights and doings were wonderful and intensely interesting to me; and believing that my fellow-beings would be interested in reading this account of them, I send it to your paper.

MRS. J. E. HILL.
SOUTH OTSELIC, N. Y.